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O F T H O S E

Brave Spirits who in the Late memorable Actions at *Salters-Hall* distinguished themselves, and got so much Honour in appearing for that important *Principle* of Religious Liberty, viz That *Doctrines* only to be known by Revelation are to be stated in the Words of Revelation ONLY, when designed to be a Standard and Test.

In a LETTER to a Friend.

In perpetuam Rei Memoriam.

THE SECOND EDITION.

With an APPENDIX.

L O N D O N :

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S I R,



S there is none that is better acquainted with the *Springs* and *Rise* of the late Debates among the Dissenting Ministers at *Salters-Hall* than *Your* self; so I know none that is a more *concern'd Spectator* of the Height to which the Differences are grown, or more full of Solicitude about the Event. It wou'd therefore need an Apology to go about to make *one* for addressing more especially to *Your* self what is design'd for common Service, in an Affair which 'tis well known you have so much at Heart.

It were indeed to be wish'd, that many Things said and done in the Late *Assemblies*, had been buried in Silence, and never brought before the World; but whatever be the Consequences of this, they must be answerable for them, who led the way, and made so much haste in publishing what they thought for their Purpose, as if to be *first* in their *own Cause* was all that they thought necessary to make it just, because it might, for a while, make it seem to be so.

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The

The Account referr'd to, came abroad in Two News Papers, from one of * which I shall here transcribe it, that it may be read without Interruption ; and then make some Remarks upon it, Paragraph by Paragraph.

The Account is as follows :

‘ We hear that the *Dissenting Ministers* in and about *London*, after several Meetings at *Salter’s Hall*, did on the 10th † Instant, come to the Resolution, That *as the Scriptures are the only and perfect Rule of Faith and Practice, so they should be the only Standard of Truth and Orthodoxy.* They have also asserted the Usefulness of Humane Compositions, such as Catechisms, Confessions, and other Summaries of the *Christian Religion*, for Instruction and Edification ; but not for Authority, as *Tests of Truth*, or Warrants for Condemnation of our Brethren, which are to be taken only from *Holy Scripture.*

‘ They did at the same time finish some *pacifick Advices*, tending to promote Truth and Peace among all Protestants. They disclaimed the *Arian* Doctrine, and declared for the Doctrine of the *ever blessed Trinity*, as deliver’d in the *Holy Scripture.*

‘ We congratulate these Gentlemen upon the Honour of declaring in a Body against known Error, and at the same time, of making so Noble a Stand against the Root and Cause of all Error and Quarrels, *viz.* the going off from the Authority and Declaration of Scripture, the true *Form of sound Words* which we are to *hold fast*, and substi-

* White-hall Evening Post of Saturday March 14. 1715.

† *Viz.* of March, *ut sup.*

‘ tuting into their Room, and imposing Humane
 ‘ Compositions as the Test of Truth and Ortho-
 ‘ doxy. And that according to the true *Protestant*
 ‘ Principle they declare themselves *built upon the*
 ‘ *Foundation of the Apostles and Prophets*, and not
 ‘ upon the Foundation of *Councils, Synods, and As-*
 ‘ *semblies of Fallible Men.*

‘ We are very well inform’d, that the Differen-
 ‘ ces in their Debating about this *Declaration* which
 ‘ have been so much talk’d of, were only about the
 ‘ *Time and Order* wherein the Declaration against
 ‘ *Arian* Doctrines should be made, and in what
 ‘ *Words, Scriptural or Humane*, and not about the
 ‘ Doctrines themselves, as some have falsely report-
 ‘ ed: And that it has been carried for stating Do-
 ‘ ctrines, *only to be known by Revelation* in the
 ‘ words of Revelation only, when designed to be
 ‘ a Standard and Test.

‘ This is well known to be the Sentiment of the
 ‘ Generality of them, and has been so for many
 ‘ Years, and is ready to be defended by them, as
 ‘ occasion requires.

In the *Entrance* you will observe with *Resentment*,
 the *Artifice* made use of, to *deceive* the World into
 an Apprehension, as if the Things ascrib’d, to the
Dissenting Ministers met at *Salters-Hall* the 10th of
March, were to be reckon’d as done or approv’d
 by the Ministers without Distinction, that had been
 present in several Meetings before. Whereas by
 this Time the Ministers who met together at first,
 are distinguish’d into *Two Bodies*, each acting by
 themselves; to lead you into the Account of which,
 I beg your Patience, while I * hint at the *Order* of

* Not pretending to give a Compleat Narrative, so ge-
 nerally desired, and which may in Time be expected.

Two or Three Assemblies, with a few *Things* that happened in them; for the Proof of which, I appeal to the *Minutes* faithfully taken upon the Spot, and since over and over carefully consulted.

'Twas at a Meeting on *Tuesday February 24th*, that the Ministers went into the first and famous Division, upon the Question, Whether in some Part of the *Advices* to be sent to *Exeter*, there should be inserted a Declaration of Faith in the Holy Trinity.

They who were for the Negative, went up into the Gallery to the * Number of 57.

They who were for the Affirmative, staid below to the Number of 53.

So that it was carried for the Negative by Four.

On *Tuesday March 3d* was another Meeting, which was open'd with loud Complaints of some of the *foresaid Majority*, that they were under a charge without Door, as if they were against the *Doctrine* of the *Trinity*, because they had voted against *inserting* a *Declaration* of it among the *Advices* to be sent into the Country.

To these it was Answer'd, That, if it was so, all Ground of Suspicion might be removed, and the World satisfied by the Assembly's making and subscribing an *immediate* Declaration of their Faith of the Holy Trinity antecedent to their proceeding to any thing else. To induce them to which, many Arguments were urged.

On the other side, many Speeches were made against a *present* Declaration, and some against making any at all.

* Which Number, how made up, and how many were taken in, that could in no propriety be call'd stated Ministers in or near *London*, i. e. not within the Bills of Mortality; the List will shew, which may also be published.

On the Part of those who were for a *present Declaration*, The *First Article* of the *Church of England*; and the Answers to the *Fifth* and *Sixth* Questions in the *Assembly's Catechism* were propos'd as proper *Forms* wherein to make the Declaration desired, in proposing which the Worthy Person who did it, gave for Reasons;

That the *First Article* of the *Church of England* relating to the *Trinity*, is one of those which all *Ministers* among the *Dissenters* are oblig'd to subscribe by the *Act of Toleration*, without which they are not allow'd the *Benefit* of that *Act*; and they that had done it once, if they continu'd to approve it, could not be thought averse upon a just Occasion to Subscribe it again.

And as to the *Answers* in the *Assembly's Catechism*, all *Dissenting Ministers* are suppos'd to teach them the Children under their Charge, and therefore, till the contrary appear'd, might be well suppos'd to believe themselves.

They who were rather for advising *others*, than for declaring *themselves*, do all they can to shift off the Question, which leads on Disorder enough; some calling out, **DECLARE**; others, **PROCEED with the Advices**:

To bring the Matter to the best Issue such Circumstances would admit; 'twas moved that as many as were for a *present Declaration* of their Belief of the *Trinity* according to the *Forms* propos'd, should go up into the Gallery:

Upon

Upon which Threescore went up and sign'd the *Article* and *Answers* mention'd in the * words which you find under the one and the other.

*First *ARTICLE* of the Church of *England*.

Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting; without Body, Parts, or Passions; of infinite Power, Wisdom and Goodness; the Maker and Preserver of all Things both Visible and Invisible. And in Unity of this Godhead there be Three Persons, of one Substance, Power and Eternity; The Father, the Son and the Holy Ghost.

We do heartily Subscribe to that which is above expressed, as what we believe to be the Doctrine of the Blessed Trinity, revealed in the Holy Scriptures.

March 3. 1718-19.

The Fifth and Sixth Answers in the Assembly's Catechism.

THERE is but one only living and true God. There are Three Persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in Substance, equal in Power and Glory.

We do heartily Subscribe to that which is above expressed, as what we believe to be the Doctrine of the Blessed Trinity, revealed in the Holy Scriptures.

March 3. 1718-19.

The

The rest stay'd below to the Number of about Fifty, and proceeded by themselves to the Consideration of Advices.

The *Subscribing Ministers*, without pretending to impose upon any, invited their Brethren below Stairs to join with them.

The *Minority* below refus'd ; and as they had enter'd upon the Consideration of Advices, while the Brethren in the Gallery were Subscribing, so they went on with them by themselves ; which the *Majority* observing with Concern, sent a solemn Message from the Gallery by Two of their Members to the Brethren below, to PROTEST against their Proceedings. After which the Moderator being warn'd to leave the *Chair*, They adjourn'd to *March 9*.

The Minor Part stay'd behind, and continued to Act by themselves that Evening, not only *without* the Concurrence, but even *against* the solemn PROTEST of the *Majority*, and then adjourn'd themselves to the Memorable 10th of * *March*, when let it be remember'd the *Sixty* were not with them, nor concern'd in the wonderful Things related, which we now come particularly to consider.

A C C O U N T.

' We hear that the *Dissenting Ministers*, in and
' about *London*, after several Meetings at *Salter's-*
' *Hall*, did on the 10th Instant come to the Resolu-
' tion, that as the Scriptures are the only and per-
' fect Rule of Faith and Practice, so they should be
' the only Standard of Truth and Orthodoxy.

* So much was necessary to be said by way of History ; which we hope will hasten the Compleat State of the Case, with many more Circumstances that I have here any room or occasion for.

R E M A R K I.

If the Mind of God in the Sacred Writings be meant by the *Scriptures*, or that which he design'd to signify in and by the words; 'tis readily acknowledg'd they are the only Standard of *Truth* and *Orthodoxy*: And the Subscribing Ministers assure the World, that they carefully examined the foresaid *Article* and Answers by *that Standard*, and from such an Examination were enabled to declare as they did, ' That they heartily Subscrib'd ' *what was express'd in the one and the other respectively, as that which they believ'd to be the Doctrine of the Blessed Trinity reveal'd in the Holy Scriptures* ;' nor do they desire any to join with them in that Declaration, who are not perswaded in their own Minds; tho' they would be glad to know of the Brethren that Refuse, what it is in those Compositions that they are dissatisfy'd with, that the Difference, if there be any, may be brought to a Point But

2. If the Scriptures are to be taken for the *meer written words* without any *certain meaning*; or signifying just what every Reader pleases; there can be no such thing as *wresting the Scriptures*; nor Error or Heterodoxy chargeable upon any that owns and subscribes the Bible in the Letter; which what *Heretick* can be named in the Christian World, that has not been free and forward to do?

The *Account* goes on, ' They have also asserted ' the Usefulness of Human Compositions, such as ' Catechisms, Confessions, and other Summaries of ' the Christian Religion for Instruction and Edification; but not for Authority as *Tests* of Truth, ' or Warrants for Condemnation of our Brethren, ' which are to be taken only from Holy Scripture.

R E M A R K

R E M A R K I.

No wonder the utmost Solitude is shewn to deny all Authority to things by which there is an apparent Aversion to be try'd. But

2. These Summaries of the Christian Religion with which we have to do, either do express the Mind of God in the Holy Scripture, or they do not: If not; how can they be called *Summaries* of the Christian Religion? or be asserted useful, as such, for Instruction and Edification? If they do express the Mind of God, in Holy Scripture, 'tis not easy to apprehend how in expressing the Mind of God, they are without all Authority, as to Truth, that is, If they would leave out the invidious word *Tests*, so far as to distinguish *Truth* from *Error*, and teach us without Blame to call one and the other by their *own Names*.

Doubtless in searching the Scripture, the Truth or Doctrine which God hath revealed there may be found and declared with *Certainty* in Points fundamental and necessary: Otherwise how are they able to make wise to Salvation? And as Ministers are appointed by Office to interpret and give the Sense of the Holy Scripture, teach *Sound Doctrine*, and convince *Gainfayers*; in order to this, 'tis no small Privilege that is carried in Christ's Promise to such for his Churches Service, (a) *Lo I am with you alway, even to the end of the world.*

We are to call no Man (b) *Father* or *Master* upon *Earth*, so as to receive his Dictates without Examination by the *Standard*: but are under a charge to search the (c) *Scriptures*, whether those

(a) Mat. 28. ult. (b) Mat. 23. (c) John 5. 39. Acts 17. 11.

things which are taught are so. (a) *To the Law, and to the Testimony, if they speak not according to this word, it is because there is no Light in them.* But when they whom Christ sends do speak according to this word, in that case, what he declares with reference to them is not to be taken to stand for nothing, (b) *He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.*

'Tis farther asserted as to Human Compositions, as Catechisms, Confessions and Summaries of the Christian Religion, that ' They are not *Warrants* ' for the Condemnation of our Brethren, which ' are to be taken only from Holy Scripture.

R E M A R K 1.

The Ministers who subscrib'd the *Article* and *Answers* concerning the *Trinity*, had no Desire, or Design of Condemning any; but did what they thought in this Juncture their plain Duty, viz. Bear their Publick Testimony to a Doctrine which has been receiv'd in the Churches of Christ, not as a matter of *Speculation* or *Opinion*, as it is now call'd, but the very Foundation of the Christian Religion, and so of the last Importance and Influence to Gospel Worship, Holiness, Peace and Comfort; and at the same Time vindicate themselves to their People, the Government, and the World.

2. By Warrants for Condemnation, we suppose them to intend only such as may justify a Charge of *Error*, or being *Erroneous* upon Persons here; not such as shall determine what shall be their Eternal Condition hereafter.

(a) Isa. 8. 20. (b) Luke 10. 16.

3. Under this Restriction, these Warrants for Condemnation may be taken to relate to *lawful ways* and *means*, by which we may come to know that *erring* brethren do *err* : And then to *Lawful Grounds* that will bear us out upon a just occasion, in speaking of them according to our Persuasion, in the Exercise of those Beautiful Parts of Charity as perfectly consistent, which (a) *thinketh no evil ; and yet rejoyceth not in Iniquity, but rejoyceth in the Truth.*

4. Such Warrants are to be taken only from *Holy Scripture* : 'Tis granted : But still the Inquiry returns : May such Warrants be made up out of the true Sense of Scripture, and Deductions thence, when just and genuine, in Human Words ? If so ; what is this, but to advance Human Forms to the dreaded Authority of being *Tests of Truth*, and *Warrants for Condemnation* in the very same Breath wherein and whereby 'twas intended to be disclaimed ? If the meaning be, that all Warrants for *condemning* Brethren of being in an *Error*, must run in the very words of Scripture ; How long may they search before they find in Scripture any such Expressions, that *Arian Doctrine* is to be disclaim'd : That *Harry, Will, or Dick* are Persons that hold that Doctrine, and so are to be called and accounted *Arians*, and so to err concerning the Faith ? and without the *Person* and *Doctrine* be branded by *Name*, what Condemnation or Charge of Error can be pretended against any that does not deny the Letter of Scripture ? and so all on this Side declared *Deists* are safe.

A C C O U N T.

' They did at the same Time finish some Pacifick
' Advices tending to promote Truth and Peace a-
' mong all Protestants.

(a) 1 Cor. 13. 5, 6.

R E M A R K.

We shall be better able to judge of these extraordinary Advices, when they are published ; which who can forbear wishing may be speedy, for common Benefit ? Truth and Peace among all Protestants ! What Pity is it, they had not been sooner drawn up ? Or that they should be delay'd a Moment to be sent abroad in a *Circular Letter* wherever they are wanted. But after all, we have Reason to fear there is too much Opium in the Composition, and that when a People *who by Reason of Age have their Spiritual Senses exercised to discern both Good and Evil*, are uneasy under a Suspected Ministry, and being unable to obtain Satisfaction, think of providing for their Security, in choosing Honester Guides, for the screening of such as deal so notoriously in Guile as to refuse to make a Declaration of their Faith, unless in Words capable of *double Meanings* unexplain'd, for the screening even of such, that they may have longer Opportunity to serve a Design, so much is said for Peace, as, if reduc'd to Practice, would greatly endanger the Loss of Truth.

It follows, ‘ They disclaim’d the *Arian* Doctrine, and declared for the Doctrine of the ever Blessed Trinity, as delivered in the Holy Scripture.

This Declaration the World will be glad to see, for the Satisfaction of comparing it with the *Article* and *Answers* in the Room of which it comes. The Copy we have taken of it, runs thus :

‘ We freely declare, ‘ That we utterly disown the
 ‘ *Arian Doctrine*, and sincerely believe the Doctrine
 ‘ of the *ever Blessed Trinity*, and the proper Divi-
 ‘ nity of our Lord Jesus Christ, which we appre-
 ‘ hend

‘ hend to be clearly revealed in the Holy Scripture :
 ‘ But are far from condemning any who appear to
 ‘ be with us in the Main, tho’ they choose not to
 ‘ declare themselves in any other than Scripture
 ‘ Terms, or not in ours.

R E M A R K I.

They disclaim’d the *Arian Doctrinc* : Well, But is the *Arian Doctrinc* in their account, and the Doctrinc of the *New Scheme*, as it is called, concerning the ever blessed Trinity, one and the same ? If not, does it carry that Face of *Sincerity* to be wish’d in an Affair of this Nature, when a Declaration is expected against the *Error* of the *present Day*, to disclaim a Doctrinc dead and buried many hundred Years ago ?

2. ‘ They declared for the Doctrinc of the ever
 ‘ blessed Trinity, as delivered in the Holy Scrip-
 ‘ ture’. And who is there that bears the Name of Christian, but will readily come into the same Declaration, from Dr. *Clark* and Mr. *Whiston* down to *Stogden* and *Chubb* ; And is not the Doctor’s Book it self, which is boasted to have made so many *Proselites*, put forth under this plausible Title, *The SCRIPTURE DOCTRINE of the Trinity*.

We have indeed heard it said, That a Declaration of Faith, the more it is calculated to admit the better : If this will hold in a time of Error, the spreading of which is the very Occasion for which a Declaration is desired, and against which it is suppos’d to be directed, to the Praise be it spoken of these Gentlemen’s Declaration, ’tis as obliging as may be. Thus they that are for an *Inequality* and *Subordination* of Persons, may say they are for the Doctrinc of the ever blessed Trinity as delivered in the Holy Scripture, and so seem to declare the Com-
 mon

mon Faith of Christians, when they only mean a Scheme of their own

This brings to my Mind a Story of a Matter of Fact, to which there are many Living Witnesses. After the *Affassination Plot* against King *William* had been happily defeated ; to discourage such horrid Attempts for the future , and provide for the Safety of the King and the Protestant Succession against a *Jacobite* Faction, A *National Association* is set on foot. The Parliament drew up a *Form* for themselves in the *strongest Terms* suitable to the Occasion, whereby to express their hearty Affection for his Majesty's Person and Government, and be an Excitement to others to do the like. A certain Corporation, for a good while, took little Notice of what was doing round the Kingdom, and made no great Haste to come into it ; which begat a Suspicion that certain of its Members were not overpleas'd with the Design. The Dissenters of the Place, disdaining the Reproach of what might look like Disloyalty, purposed for their own Vindication to enter into the Association by themselves, if longer Delay should be made by those who were expected to lead. Upon the Notice of this, the Chief of the City began to stir, and a *Chamber* is appointed to consider of the Important Affair. At the meeting of the Chamber, a Form of an *Association* is introduced, drawn up in *general and doubtful Terms*, capable of being turned more ways than one, as there might be occasion. Upon the Reading of this, 'twas offered as an Objection against so loose a Form, That perhaps there was not a *Jacobite* in his Majesty's Dominions but might be suppos'd willing to come into it, as he might bring his Principles and Designs with him. To this, answer was made by a Man of Peace, That he was for such an Association as none would Scruple, and so should take

in all his Majesty's Subjects, and make them easy. Upon which Reply was made with a becoming Zeal by a sincere *Williamite*, That if all his Majesty's Subjects had acted becoming their Allegiance, and gone into no trayterous Principles and Practices, an Association had been needless; but as the Case was far otherwise, he was for an Association so worded as might best distinguish his Majesty's *Friends* from his *Enemies*, and for that Reason propos'd the *Form* drawn up by the Wisdom of the Nation, to be Subscribed as their *own*. Greater Loyalty and Affection to his Majesty was not desired than was there express'd; and no Honest Subject ought to content himself with less.

The Application is easy, and such as every one may be left to make.

3. The Declaration adds, ' And the *proper Divinity* of our Lord Jesus Christ, which we apprehend to be clearly revealed in the Holy Scripture.

R E M A R K.

What is that Proper Divinity of Christ? Is it that he is of the *same Essence* with the *Father*? If this be meant; Where was the harm of being open and speaking out? If this be not meant; what is hereby declared but their *Guile* in using Words purposely to deceive; that they may be thought to say, what in reality they do not.

4. Farther. ' But are far from condemning any who appear to be with us in the Main, tho' they choose not to declare themselves in any other than Scripture Terms, or not in ours.

R E M A R K.

This is extream kind ! But how, in the Name of Charity, may any appear to be with them in the Main, as to the Doctrine of the *Trinity*, who choose not to declare themselves in any other than Scripture *Terms*, which 'tis well known have been used in contrary Senses, and will not say *how* or in what *Sense* they understand them ; or who to prove their being with them in the Main should agree with them in nothing at all ; but let one side use what Terms they will, the other, instead of using the same, always choose to vary, and declare themselves in *Terms different*. This must be own'd a wonderful way of making out an Agreement. However, good Natured Men ! they are far from condemning any who 'tis suppos'd may appear to be with them in the Main, even by not *appearing* to be with them in the least ; which makes us eager to know what this Main is, as to the *Doctrine* of the *Trinity*, begging their Pardon for desiring a New Declaration to tell us the Meaning of this, which, upon so Memorable an Occasion, they with unquestionable Care and Caution drew up.

A C C O U N T.

‘ We congratulate these Gentlemen upon the
 ‘ Honour of declaring in a Body against known
 ‘ Error.

R E M A R K.

We should have thought it a much greater Honour to them, and such as would have given us Reason to join in the Congratulation, had they thought fit to satisfy the World that the Doctrine of the

New

New Scheme is what the Gentlemen who refused to subscribe the *Article* and *Answers* relating to the Trinity, would be understood to declare against, in what they call known Error.

The Account proceeds.

‘ And at the same time of making so Noble a
 ‘ Stand against the Root and Cause of all Error and
 ‘ Quarrels, *viz.* the going off from the Authority
 ‘ and Declaration of Scripture, the true *Form of*
 ‘ *sound Words* which we are to *hold fast*, and substituting
 ‘ into their Room, and imposing Humane
 ‘ Compositions as the Test of Truth and Orthodoxy.
 ‘ And that according to the true *Protestant*
 ‘ Principle they declare themselves *built upon the*
 ‘ *Foundation of the Apostles and Prophets*, and not
 ‘ upon the Foundation of *Councils, Synods, and Assemblies*
 ‘ of Fallible Men.

R E M A R K.

If this is designed to insinuate that the Ministers who subscribed the *first Article* of the *Church of England* and the *Fifth* and *Sixth Answers* in the Assembly's Catechism concerning the Trinity, are liable to such Charges as these; *viz.*

1. As going off from the Authority and Declaration of Scripture, as the true *Form of sound Words which we are to hold fast*.

2. And SUBSTITUTING Human Compositions into the Room of Scripture.

3. And IMPOSING them as the Test of Truth and Orthodoxy.

4. As not acting according to the true Protestant Principle.

5. That they are not *built upon the Foundation of the Apostles and Prophets*: But instead of this,

C 2

6. That

6. That they are built upon the *Foundation* of *Councils*, *Synods*, and *Assemblies* of Fallible Men : If such charges as these, or any *Article* of them, are design'd to be thrown on the Subscribing Ministers, they declare the Insinuation most unjust and groundless, and throw it off with the Abhorrence it deserves.

The Scripture 'tis own'd is the true *Form of sound Words* which we are to hold fast : But what then ? Will it follow that all other *Forms* must needs be untrue and unsound ? At that rate what Regard is due to their own. May not the Doctrine reveal'd in Scripture be truly express'd in other words ? If not, of what use are *Expositions*, *Sermons*, and a *Publick Ministry* ? If the Doctrine reveal'd in Scripture may be truly express'd in other Words ; why may not the Words, of which this may be said, be called *sound* ? And by those who take them to be so ; where's the Fault of *holding them fast* ? If there be any who will not follow them herein, they must do as they please ; But as for the Subscribers IMPOSING Human Compositions upon any, or so much as *desiring* any but the willing, to concur in the Declaration they made of their *Faith* of the *Blessed Trinity*, the most angry are challeng'd to name one of the whole Number, if they can.

ACCOUNT.

‘ We are very well inform’d, that the Differences in their Debating about this *Declaration* which
 ‘ have been so much talk’d of, were only about the
 ‘ *Time* and *Order* wherein the Declaration against
 ‘ *Arian* Doctrines should be made, and in what
 ‘ *Words*, Scriptural or Humane, and not about the
 ‘ Doctrines themselves, as has been falsely reported :
 ‘ ed :

REMARK.

R E M A R K.

Every one concern'd for the Honour of Christ, will be glad to hear that the Differences so much talk'd of, are less than they have been reported, and can't but be impatient to have it made out. Two things are here offer'd towards it.

1st. That the Differences in debating were only about *Time* and *Order*, wherein the Declaration against *Arian* Doctrines should be made; that is, suppose whether *first* or *last*. *Time* and *Order* may seem small matters; but 'tis somewhat strange, that when Christians and Churches are so greatly alarm'd with *Anti-trinitarian Doctrines*, be they *Arian*, or what they please, it should admit a Debate among Ministers who would not be suspected of unsoundness in the least, whether they should delay a moment to come into a Declaration against *Doctrines* which they judg'd inconsistent with the Truth; as if the present *Time* might be deem'd too soon, or so out of *Order*, that long and warm Debates must be maintain'd, to put it off. But,

2. The other Point of Difference was, 'In what words the said Declaration against *Arian* Doctrines should be made, Scriptural or Human.' We shall leave every one to judge of the Moment or Minuteness of this Ground of Debate as he sees Cause, only making these obvious Enquiries, viz. Whether This same *Arius*, or his Doctrines, be mention'd by *Name* in the *Holy Scripture*, with a Brand upon 'em as upon the *Doctrine* of the *Nicolaitans* (a), or Propositions provided in the Sacred Writings expressly contrary to the dangerous Positions of that *Heretick* whenever they should be

(a) Rev. 2. 15.

broach'd? If no such thing is to be found or pretended; How is it possible to draw up a Declaration against *Arian* Doctrines in *Scriptural* Words; or in any other than *Human*. 'Tis hard to imagine how this should be any Ground of Debate at all, but if it must be so, the next words tell us the more wonderful Result.

A C C O U N T.

' It has been carried for stating Doctrines only
' to be known by Revelation, in the words of Re-
' velation only, when designed to be a Standard
' and Test.

R E M A R K.

Io! *Freethinkers* of every kind proclaim a *Jubilee*! as long as this Rule stands, no Heretick or Herefy shall be known any more in the Christian Church for ever. All Things for the future shall be smooth and easy, and the *Deists* have the Pleasure of seeing their Friends at Liberty to sink the Doctrines of Revelation into refin'd Paganism, *Doctrines* of (a) *Demons*, Gods Supream and Subordinate, if they have so much Wit and so little Conscience as to accommodate the *Words* of Revelation to cover all.

This is so rich and remarable a Passage that 'tis not easy to leave it. 'Twas said just now that one Ground of Debate was in what words a Declaration should be made: Whether in *Scriptural* or *Human*? very Good! and it was carried for stating Doctrines only to be known by Revelation in the words of Revelation only. Now, let any one re-

(a) 1 Tim. 4. 1. διδασκειας σωτηριου.

view the Declaration they came to : Is it after all in Scriptural words ? Is the word *Trinity* a word of *Scripture* ? or *Proper Divinity* an Expression us'd by Revelation ? Did they ever see the one or the other in the Bible which is in use among Christians ? or have they any *other* peculiar to themselves ? or do they pretend to a New Revelation ; and is it from thence that they bring such Words and Terms as *Trinity* and *Proper Divinity* into their Declaration ?

If nothing of all this is alleged ? In using *Human* words in a Declaration of Faith, which according to themselves should be only *Scriptural* ; what is left us to conclude, but that they forgot their own Rule as soon as made ; or never meant to keep to it.

But let us read the Sentence out, and then it runs thus, ' It has been carried for stating Doctrines *only* to be known by Revelation, in the words of ' Revelation only, when design'd to be a *Standard* and *Test*.' More and more for Liberty still.

1. Then if you design to measure them even by their *own Declaration* as a *Standard* or *Test* of what they believe or disbelieve, you ought to be better informed they * design no such Thing.

2. This would discard the *English* Bible it self as improper and useless for the stating of Doctrines known only by Revelation as a *Standard* and *Test*. As *English* words are not the very words of *Reve-*

* Perhaps this is one Reason why the foresaid Declaration of Faith is only sign'd by the Person in the Chair, as if some were afraid of having their hands seen even to so much in Time to come. Whereas the Advices are distinctly sign'd as a matter in which each is willing to have his share of Honour, and let them have it, while they are to be considered as their Advices only, whose Names are subscrib'd.

lation given by Inspiration of God, and so we must go back to the *Original Hebrew and Greek*; and as to these, the *Seeker* will say the *Authentick Copies* are no where to be met with, and so we have no *Scripture*, no Standard, no Test at all; And is this the Glorious Liberty for which so NOBLE a STAND has been made! so much to the *Honour* of the *Actors*, and worthy of THANKS.

It would have been a Good Rule, That *Doctrines only to be known by Revelation*, should be stated in the Words of Revelation only, when design'd to be a Standard and Test, had not those Words of Revelation been known to be perverted; and double and even the most contrary Senses put upon them, but when it can't be denied that the most contrary Senses and Doctrines have been taken up and endeavour'd to be fasten'd to the same Scripture Expressions; to state Doctrines of Revelation, in the words of Revelation only as a Standard and Test, is to state nothing at all; and so the words of Revelation shall be abused even to the overturning of the very Doctrines of Revelation, and yet all that use the same *sounds* shall be reckon'd of the same Faith; and the Scripture, by being made to signify every thing, will come to signify nothing *certain* as the Mind of God: And so a fair step is taken to the laying it aside even under Pretence of the greatest Veneration.

'Tis pity there should be Occasion for any other than the words of Revelation for the right Stating the Doctrines of Revelation: This is not to be imputed to Uncertainty, or want of sufficient Perspicuity in the Scriptures themselves, but to Darkn^{ess} and Corruption in Men: But when Error is mix'd with Truth, or oppos'd to it, and both call'd *Doctrines*

Elvines of Revelation, and one and the same Text in the Letter produc'd for Proof ; either the Text is to be interpreted, and the Sense stated, or not : If not, then Error and Truth, for what appears, stand upon equal Foot, the Letter of Scripture ; and have equal Colour and Countenance from the same words, which who can think can be the Design of the Spirit of God in and by them ? Or that an Inspired Book should be given to the Church in Words that might be turn'd to the equal Service of Truth and Error, and no Remedy provided against it. If the Text is to be *interpreted*, and the Sense stated , that can't be, without the use of other Words than those of Revelation *only*, and so the famous Rule is contradicted, as in many Cases, 'tis necessary and unavoidable it should.

‘ It is observable, (saith * Bishop *Beveridge*) that
 ‘ the Church never undertook publicly to deter-
 ‘ mine any Truth, until it was first perverted.
 ‘ If no Hereticks had ever risen up in the Church,
 ‘ the Church had never held any General Councils.
 ‘ And if the Scripture Words and Phrases had not
 ‘ been first abused, and wrested to a wrong and
 ‘ contrary Sense to what they were intended, she
 ‘ had never invented other Words to explain them.
 ‘ But when the Enemy had sown Tares in the Lord's
 ‘ Field, the Church could not but endeavour to
 ‘ root them out, or at least to keep them from
 ‘ spreading any further. When wicked Men had
 ‘ offer'd Violence to the Word of God, his Spouse
 ‘ could do no less than defend it, and declare the
 ‘ true Sense and Meaning of it to her Children.

* Sermon on 2 Tim. i. 13. *Hold fast the Form of sound Words.* Vol I. p. 212, 213.

A C C O U N T.

After what is said to be carried, it follows, ‘ This
 ‘ is well known to be the Sentiment of the Genera-
 ‘ lity of them, and has been so for many Years,
 ‘ and is ready to be defended by them as Occasion
 ‘ requires.

R E M A R K.

Two Things are here asserted, and one promi-
 sed : A distinct Regard to which is doubtless ex-
 pected.

’Tis asserted, 1. *That this is well known to be the
 Sentiment of the Generality of them.*

The *Relater* may speak of himself and his *Party* as
 he pleases ; But we have Reason to hope the *Gene-
 rality* of the *Dissenting Ministers* are Men of another
 Character than to have given Occasion to a Charge
 of *prevaricating* with God and Men : . And how
 they can avoid it, is left to themselves, who when
 in the most becoming manner desired to say what
 they believe of the most Important Doctrines of
 Revelation, in a Time of dangerous Errors con-
 cerning those Doctrines, instead of answering plain-
 ly, will only repeat the Words of Revelation, how-
 ever controverted, and as often as urged, repeat
 the same, and so make a Declaration not to *disco-*
ver

ver, but to † *conceal* their Faith. They are for flating the Doctrines of Scripture only in the Words of Scripture; that is, in meer Words exclusive of the Sense, or in such a Sense as they are afraid or ashamed to own. The *Hypocrisy* of this will appear by reducing their Rule to an Instance. Let the Text be the words of Christ, (a) *I and my Father are one*; that is, in a *Sabellian's* Mouth, *One Person*, under divers Names; in the Mouth of an *Arian* and *Socinian*, One in Consent and Will, in opposition to One in Essence; with Dr. *Clark* 'tis One in Power, but still with a Subordination and Inequality of Nature; in the common Faith and Confession of the Churches of Christ, 'tis One in Essence, Power, Consent, and Will, ONE and the same GOD with the Father, though a distinct Person. In such a Variety, I go to my Minister, and in a most respectful serious manner, suitable to the Case, signify my Desire, that he'd please to let me know what he believes of the *Oneness* of Christ with the Father, or what he would teach me for Truth from that Text: He gravely answers, Friend, for your full Satisfaction in the *Doctrine* of the Place, and my Faith concerning it, I freely declare, that Christ's Words, *I and my Father are One*, have to me this sound, *I and my Father are One*: I declare it again

† 'Tis an undeniable Instance of this, in that in some endeavours for Peace since the Separation, 'twas propos'd that the Brethren who refuse to subscribe the Article and Answers relating to the *Trinity*, might declare their Belief in their own Words; after a Report of this to the rest, and several Days for Consideration, their Answer was, *That the Proposal was too full of Suspicion to be made a Term of Accommodation*. So that if you ask them the first Question in the Catechism, *What is your Name*, they have not yet got their Answer.

(a) *John* 10. 30.

once for all, I verily believe it the same as his saying, *I and my Father are one.* And can any indulge such a Humour as this, and then with reference to it take up those Words of the Apostle, (a) *As of Sincerity, as of God, in the Sight of God I speak we in Christ*——*Not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the Truth, commending our selves to every Man's Conscience in the sight of God.*

2, 'Tis added, as equally well known, that as it is the Sentiment of the Generality of them, *it has been so for many Years.*

This must be taken for a Compliment upon the Improvement of the present Generation; as better instructed in the Value and Importance of LIBERTY, than to (b) *be ready always to give an answer to every Man that asketh them a Reason of the Hope that is in them, with meekness and fear.* 'Tis the Sentiment of these improv'd Gentlemen, that the Doctrines of Scripture are only to be stated in the Words of Scripture, barring all Humane Interpretation in order to settle or come at the Truth. It must be own'd an *admirable Sentiment*; and if it may commend it the more, such as 'tis well known all *Hetericks*, who must always be reckon'd the greatest Men of their Time, have been famous for.

The Providence of God has hitherto secured so just a Veneration for his written Word, that they could hope for little Regard among Christians in

(a) 2 Cor. 2. 17 and 4. 2.

(b) 1 Pet. 3. 15.

advancing new Doctrines that should directly contradict the sacred Text. Hence there never was any Error or Heresy vented in the Church, but what has been pretended by the Authors and Abettors of it to be founded in Scripture : This all sides plead, and seek Protection and Countenance from. Even they who are farthest departed from the Mind of God in the Holy Scripture, are yet for adhering to the Words, retaining under them what they please : 'Twas this that obliged Christians and Churches, who would hold *Communion* together in the same Faith, to come to a Declaration of it in words which they judged exactly agreeable to the Scriptural ones, and expressive of their true Sense in opposition to Error. If too great Stress in this respect has been laid upon Humane *Forms* and *Words*, let it be objected to the Guilty : But the Abuse will not disprove the warrantableness and even necessity of the use, so far as it is necessary for Christians who worship God together, to understand one another, and as to the Essentials of their common Christianity agree together.

Erroneous Doctrines farther'd upon Scripture misunderstanding and wrested, made sounder Expositions necessary to guard against them. Thus when Christ, who is spoken of as *over all, God blessed for ever*, is degraded as to his *Godhead*, and what is said of him in Scripture turn'd against him, 'twas time for his faithful Witnesses to appear, and declare their Faith in him ; not by departing from the Scriptures as the only Standard of Truth, but plainly expressing what they believed to be the very Truth revealed in the Scriptures.

Hence

Hence the Council of *Nice* determined that the Son is of the same * Substance with the Father, as a just Explication of the Scripture Doctrine concerning him. The *Arians* indeed complain'd that the word was no where to be found in the Scripture, but 'twas sufficient to justify the Use of the word, that the Truth signified by it was clearly and fully delivered in the Scripture. Accordingly it has been generally receiv'd by the Churches of Christ, and from the Silencing of the *Arians*, has met with no Remarkable Opponents till *Socinus* and his *Followers*, which were look'd upon as dwindling, as being in a *Scheme* not to be defended. But a *Modern Doctor* endeavouring to refine upon the Schemes that have miscarried before, and publishing his *Model* as a *Scriptural one*, a New War is begun with the *Lamb* about the Rights of his *Godhead*, and endeavour'd to be carried on the *old way*, namely, by setting the words of Scripture against the Sense; as if the bare Expression were design'd for a Skreen to anything Men had the boldness to vent for *Scripture Doctrine*; at the same time inveighing against *stating Doctrines*, or their Faith concerning them in any other words than those they have perverted:

This is the known *Artifice* of every Perverter of the Sacred Scripture, when ask'd of his Faith, which he thinks it too soon to open. Thus *Biddle* writ a Catechism on purpose to undermine the Doctrine of the Trinity; and yet titles it a *Scripture Catechism*, and boasts, *Page 6. That none can fall upon the things contained in his Catechism, as they are there display'd, because the Answers are*

* Οὐσιον ὁ τῷ πατρί.

*transcrib'd out of the * Scriptures.* But Dr. Owen in his † Answer, takes Notice, that the Sense he puts upon Scripture Passages transcrib'd in his *Catechism*, is such as has not the least Countenance from those *Texts*, as they stand in their own Places in the Sacred Writings, and therefore lets him and others know, that when Treason against God endeavours to take Sanctuary in the words of Scripture, they disclaim the Protection of any such Thing, and therefore is to be pursu'd and taken from thence, *without the least* Prophanation of the Holiness of Scripture.

A Murderer may be pluck'd from the *Hornes* of the *Altar*.

Bishop *Stillingfleet*, who was well acquainted with the *Socinians* abuse of Scripture words, gives us this Caution (which is equally seasonable as to Dr. *Clark* and his *Disciples*). *We must have a care of being deceived by them. †† The Scripture is too clear and full to be born down by the Authority or Evasions of Socinus, (or indeed any other opposers of the Godhead of Christ) and therefore they find it necessary to comply in Terms, (and strenuously plead for it) as long as they can keep to their own Notions under them.*

And the same Persons who, with Guile enough, affect to cry up Scripture words, to cover Notions

* *Vid.* A valuable and seasonable Book against this *Biddle*, intitled, *The Blasphemer slain by the Sword of the Spirit*, By Mr. *Pool*, Author of the Annotations on the Bible.

† Preface to *Biddle's* Catechism examin'd, p. 12.

†† Bishop *Stillingfleet* of the *Trinity*, 2d Edition Preface, Page X.

of their own, have been all along wont to decry others, when us'd in stating Scripture *Doctrines*: Confessions of Faith were always hateful things to such as found themselves pinch'd by them. Perhaps the Reflections upon this may be thought too harsh, but you see by the Under-runings from whom they are taken, and will affect none but those they Suit. * ' The wild Ass brayeth against all such ' Inclosures, and treads down all Fences, because ' she meaneth to run wild in the Wilderness. Be- ' cause the Foot is swollen, it complains of the Shoe ' as too strait; and none do more cry out of these ' Forms, than they who have form'd to themselves ' some Monsters in Opinion, and then the crooked ' Piece of Timber would have the Square and ' and strait Rule cast away, to avoid discovery. ' There are few but know what made the Remon- ' strants such Enemies to Synods and their Deter- ' minations, whilst they cry'd up the Liberty of ' Prophesying, and with us Confessions of Faith ' and such like Forms are taken up, and flurled, ' and all upon the same Account; But says the ' Doctor for himself, It will make me like Forms ' never the worse because Men of corrupt Judg- ' ments think and speak slightly of them; but ra- ' ther the better; they being against such Forms, ' because such Forms are against them. The Eye ' is sore, and therefore cannot endure the Light; ' the Wares they would put off are Sophisticate, ' and therefore like not too light a Shop. It's a ' Sign of the better Physick, and that it meets with ' the Peccant Humour, in that it makes the Di-

* Dr. Tuckney's Sermon of the Form of Sound Words, on 2 Tim. i. 13. p. 249. p. 260, &c.

'stemper'd Patient Sick'. Herein 'tis obvious Doctors differ.

The last Thing in this Period, however design'd, I would consider as a *Promise* relating to the fore said Sentiment, viz. 'That it is ready to be defended by those that are in it, as occasion requires.

R E M A R K.

What will be reckon'd such an Occasion I know not : But perhaps the Good-Temper'd Sentiment may be also ready to be illustrated, so as to leave no Occasion for a farther Defence, as leaving no room for Objection or Cavil. Let us try then if putting the matter in a proper Light will not effectually end all Debate about it : The Principle is this, *Doctrines only to be known by Revelation are to be stated in the Words of Revelation only, when designed to be a Standard and Test.* That is, if Five or Ten contradictory Senses are given of a Text of Scripture, one of which only can be the Sense design'd by the Spirit of God, and so the true Sense to be sought or prov'd in order to be held fast, the rest, in a *fundamental Doctrine*, dangerous Errors : The Authors or Abettors of these several Senses meet together, and are willing to know the Truth from Error, and the Judgment and Faith of each other, by which he is distinguish'd from the Rest ; the most *Sovereign and Shortest way* to this, among *Fallible Men*, is for every one distinctly to repeat the very words of the Text about the Sense of which they are divided ; for instance, (a) *In the beginning was the word, and the word was with God, and the word was God ;* And if once reciting will not do, let it be repeated again, and so round and round as often as desired, till it be undeniably clear that they are all agreed in repeating

(a) John 1. 1.

the *same words*, and may thereupon go away abundantly satisfied in the Liberty mutually indulg'd, for every one to think for himself, and think what he pleases, and prove his *respective Notion*, a *Scripture one* the same way, and in doing so, tho' Nine in Ten must be mistaken, yet for what appears, one is as much in the Right as another, and so all appear to agree in the MAIN; upon which, what can possibly follow but a safe, Honourable and Lasting PEACE, no one knowing any thing by the other, contrary to TRUTH.

Your Thoughts upon this will be highly acceptable to many, particularly to

Your Sincere Admirer,

And most Respectful

Humble Servant, &c.

A P P E N D I X.

THE Preceding *Remarks* are those that were promised in the *Flying-Post* of March 21. 1718-19. 'Tis a Question often ask'd how they came to be stopt? To That the *Known* PATRON of the NOBLE STAND can best Answer; and next to him the Five or Six Gentlemen of distinguish'd Zeal, in behalf of the *Stand*, who had the Goodness to go to the Author of the *Flying-Post*, and in Proof of their peculiar *Charity* and Passion for every ones Liberty in opposition to any thing that looks like Persecution, let him know what he had to fear, even from such good-natur'd Persons as themselves, if he ventur'd to print the Remarks promis'd, and except instead of that, he submitted to print the angry Advertisement they drew up; tho' soften'd by themselves from the *Form* in which they first offer'd it, in which it was absolutely refus'd.

The Advertisement as it came forth is by way of Complaint against the Account that had been publish'd

publish'd in the foresaid Paper of what had pass'd in *one Assembly* of the Dissenting Ministers at *Salters-Hall* on *March 3*.

The Complainers mention Two Heads, *viz. Several Misrepresentations of Fact*; and *Insinuations in that Account injurious to many concern'd*; with a Promise that they are ready to make Good this charge against it, if maintain'd.

The Author of that Account, tho' present at the Debates of the *Day* mention'd, did not rely upon his own Memory, but at the Close of that Day of Separation of the Subscribing Ministers from the Non-Subscribers, heard the Minutes taken upon the Spot distinctly read over. He has since had recourse to them again, and consulted several of the Subscribing Ministers upon the printed Paper, Paragraph by Paragraph, and after the strictest Examination and Inquiry, being sensible of no Mistake, and certain of no wilful one, hereby with the utmost Earnestness calls upon the Complainers, for the sake of the Publick, to make good their charge, and if they can prove any Misrepresentations of *Fact*, they shall be immediately corrected in another Edition of the said Account: and for *Insinuations*, if they can point out any that may be said to be Groundless, a just acknowledgment shall be as readily made; nothing more being desired, than that the State of the Case may appear as it is, in a true and proper Light, which the World may soon have the Satisfaction of seeing in the compleat Narrative of this Affair, which the Subscribing Ministers have to give.

The only Things that he has been able to hear of, under the Heads of *Complaint*, are these Two:

1. That it should be said, that of the *Fifty* Ministers who, *March 3d*, refus'd to Subscribe the *Article* and *Answers* concerning the *Trinity*; *near one third* could not be reckon'd *stated Ministers* in or near

Lon-

London, *much less Pastors of Churches there.* To which the *Author* of the Account answers, That by stated Ministers *in or near* LONDON, and *Pastors* of Churches *there*, he understands in the common way of speaking of *London*, that is, in the Parishes within the *Bills of Mortality* : And if the Account be question'd, the Complainers shall have the List of *THEIR Names* as soon as they please, that every one may count for himself.

2. That the Non Subscribers, who were not stated *Ministers* or *Pastors* of *London*, are said to be collected out of several Counties, even from far, to serve the Purposes of those that sent for 'em. To this 'tis answer'd,

1. That in *Fact*, there were some out of SEVERAL Counties, which are ready to be mention'd.

2. Some from Places 20 or 30 Miles from *London*, if that may be call'd far.

3 As to the *Insinuation* of their being collected or sent for by any, or to serve any Purposes, &c. this is not undertaken to be strictly demonstrated, as 'tis not absolutely Impossible but several Ministers might once upon a Time, set out pretty much together from such Places as *Brentwood, Brentford, Hammer-smith, St. Albans, Maidstone*, from beyond *Chelmsford*, &c. by the purest Chance, without correspondence with one another, or any Body else, and meet together in a *venerable Assembly*, without any Knowledge or Imagination of any Purposes to be served in the least. This, I say, is not absolutely Impossible ; and therefore, when the Author meets with *Apella* the Jew, who is so noted for a Good-natur'd Faith, he promises his best Endeavours to persuade him to believe as much of it as he can.

I am, &c.

F I N I S.

THE
NOBLE STAND.

SECOND PART.

CONTAINING

- I. The First News-Paper Representation of the Proceedings at *Salter's Hall*, which blew up the Misunderstanding among the Dissenting Ministers of *London*, into an open Contention and War, and so is Chargeable with all the Mischief that has, or may follow : With the Conciliator's Censure of the Hand that drew it.
- II. The Second News-Paper Representation, to detect the Abuse endeavour'd to be put upon the World by the First.
- III. The Angry Advertisement against the latter Representation
- IV. The Methods us'd to procure the said Advertisement to be Published in the *Flying Post* : With an Answer to its Contents.
- V. Another Advertisement more Angry against the Author of the *Noble Stand*.
- VI. A Reply in several Remarks.

By DANIEL WILCOX.

With the Judgement of Dr. *Stillingfleet*, late Bishop of *Worcester*, of the Unreasonableness of that Pretence, viz. *That whatever is not read in Scripture is not to be held an Article of Faith.*

L O N D O N :

Printed for R. Cruttenden, at the Bible and Three Crowns in Cheap-side, near Mercer's-Chappel. 1719. (Price 6 d.)

STATE OF NEW YORK

IN SENATE

January 10, 1890

REPORT OF THE

COMMISSIONERS OF THE LAND OFFICE
IN RESPONSE TO A RESOLUTION
PASSED BY THE SENATE
MAY 1, 1889

ALBANY:

WILLIAM H. SAWYER, PRINTER.

1890.

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THE
NOBLE STAND.

SECOND PART.

In a LETTER to a FRIEND.

S I R,



THE Misunderstanding among the Ministers of *London*, that was but as a Spark, when I Wrote to you last, is now blown up into a Flame. An open War is begun, occasioned by the *White-Hall Evening Post* of *March 14*. The Representation there Published to the World by *one Side*, could not but be Highly disapproved by the *other* ; to which therefore they thought it their Duty not to be Silent, but Publickly to Appear in their own Vindication ; that seeing there must be Appeals to the World, both Sides might be heard Speaking for themselves, in

A 2

Matters

Matters of the Tenderest and the Highest Nature. 'Tis only guess'd who is the *Author* of the Account given in the *White-Hall Evening Post*; but be who he will, as he has thereby prov'd a Leading *Incendiary*, the *Conciliatory* † *Letter* could not Speak of him in softer Language: " Rash and
 " unhappy Hand, (say I) that brake the Band
 " of Peace which held the Ministers of London
 " together. *Rather than I would have Sown such*
 " *Discord among such Brethren, I would have said,*
 " Let my Tongue cleave to the Roof of my Mouth,
 " and let my Right Hand forget its Cunning:
 " *Considering the Wo denounced against that Man*
 " *by whom Offences come.* "

The Author of the said Letter adds a little after,
 " 'Tis fit indeed that our Confusion should cover us,
 " but not that we should Appeal to the World, one
 " against another: " Let those that led the Way,
 and made it necessary, for ever bear the blame.
 He says, *He is glad to find Scandalous Pamphlets*
disown'd, and News-Paper Representations Condemn'd.
 Had the Subscribing Ministers found this, of the
 Letter to Dr. Gale, and the *White-Hall Evening*
Post, that began the Attack, they would have
 been equally Glad to have been Vindicated by
 their *Non-Subscribing Brethren*, the shortest way.
 This might easily have been done, by Publishing
 to the World their Dislike and Censure of both;
 but what Inclination have they shown to any such
 thing? Several indeed denied for themselves, that
 they had any Hand in the Letter to Dr. Gale, as
 he must be far gone indeed into *Arianism*, and
 worse,

worse, who could own such a Pamphlet without Blushing. But when Mr. *Bradbury*, who in the vilest manner is abus'd in it, desired that if they Repented that Abuse, they would signify as much in some Publick way; he could have no other than this unchristian Return, with a suitable Air; *what † would you have us run through all the Dirty Canals of the City, to make you clean?* And as for the Representation in the *White-Hall Evening Post*, to which the Publick Contention is to be Trac'd, instead of being Condemn'd by the Non-Subscribers, how often have they been heard to Plead for it.

Thus then it runs, according to the Hearts desire of the most Erroneous in the World, who do not deny the Letter of Scripture.

White-Hall Evening Post.
March 14. 1719.

“ We hear that the *Dissenting Ministers* in, and
 “ about *London*, after several Meetings at *Salter's-*
 “ *Hall*, did on the 10th. Instant, come to the Re-
 “ solution, *That as the Scriptures are the only and*
 “ *perfect Rule of Faith and Practice, so they should*
 “ *be the only Standard of Truth and Orthodoxy.*
 “ They have also asserted the usefulness of Hu-
 “ man Compositions, such as Catechisms, Confessi-
 “ ons, and other Summaries of the *Christian Re-*
 “ *ligion*, for Instruction and Edification; but not

A 3

“ for

† An Answer of the same Nature without Door, as *Hissing* him was within, and then gravely moving that there might be no occasion for *Hissing*.

“ for Authority, as Tests of Truth, or Warrants
 “ for Condemnation of our Brethren; which are
 “ to be taken only from the *Holy Scripture*.

“ They did at the same Time finish some *Paci-*
 “ *cifick Advices*, tending to promote Truth and
 “ Peace among all Protestants. They disclaim’d
 “ the *Arian Doctrine*, and declar’d for the Doctrine
 “ of the *Ever Blessed Trinity*, as delivered in the
 “ *Holy Scripture*.

“ We Congratulate these Gentlemen upon the
 “ Honour of declaring in a Body, against Known
 “ Error, and at the same Time, of making so
 “ Noble a Stand against the Root and Cause of all
 “ Error and Quarrels; *viz.* The going off from
 “ the Authority and Declaration of Scripture,
 “ the true *Form of sound Words*, which we are to
 “ *hold fast*; and substituting into their Room,
 “ and Imposing Humane Compositions, as the
 “ Test of Truth and Orthodoxy. And that ac-
 “ cording to the true *Protestant Principle*, they
 “ declare themselves *built upon the Foundation*
 “ *of the Apostles and the Prophets*, and not upon
 “ the Foundation of Councils, Synods, and Assem-
 “ blies of Fallible Men.

“ We are very well inform’d that the Diffe-
 “ rences in their debating about this Declaration,
 “ which have been so much talk’d of, were only
 “ about the Time and order, wherein the Decla-
 “ ration against *Arian Doctrines* should be made,
 “ and in what Words, Scriptural or Human, and
 “ not about the Doctrines themselves, as some
 “ have falsely Reported: And that it has been car-
 “ ried for stating Doctrines only to be known
 “ by

“ by Revelation, in the *Words* of Revelation only,
 “ when designed to be a Standard and Test.

“ This is well known to be the Sentiment of
 “ the Generality of them, and has been so for
 “ many Years, and is ready to be Defended by
 “ them, as occasion requires.

This was the Representation sent into the World on the side of the *Non-Subscribing Ministers*, and this by two *News-Papers*, that it might spread as fast and as far as possible.

'Tis obvious what wrong Impressions such a Representation was Calculated to make, which made it necessary for a farther Account to be likewise *Published* in behalf of the *Subscribing Ministers*, the better to inable Persons without Doors, to form a Right Judgment of them, and their Proceedings, which was done as follows.

The Second Representation Publish'd in a News Paper, to detect the Abuse endeavour'd to be put upon the World by the First, and take off the Wrong Impressions it tended to make.

*Flying Post. Saturday,
 March 21. 1718-19.*

“ We are well assured that what follows ought
 “ to be join'd to the Account that was inserted in
 “ the *White-Hall Evening Post* of Saturday last, in
 order

“ order to disabuse the World as to what is there
 “ imputed to the Dissenting *Ministers* as a *Body*.

“ On *Tuesday, March 3*, a considerable Number
 “ of Ministers met at *Salter's-Hall*, according to
 “ Adjournment, to consider of a Paper of Advices,
 “ (First offer'd by certain Gentlemen) to be sent
 “ by the Ministers of Churches, in, and about
 “ *London*, as their Advices to the People of *Exe-*
 “ *ter*, how to carry it with Reference to their Mi-
 “ nisters, whom they suspected of unsoundness in
 “ the Doctrine of the Trinity.

“ This Meeting was open'd with loud Com-
 “ plaints of some present, that they were under
 “ a Charge or Suspicion without Door, as *Anti-*
 “ *Trinitarians*, because in the last Meeting, they
 “ had been against a Declaration of *Faith* in the
 “ *Trinity*, to be inserted among the Advices to be
 “ sent to *Exeter*: Urging that to infer that they
 “ were against the *Doctrine* of the *Trinity* it self,
 “ because they had Voted against inserting a De-
 “ claration of it; was such a Reproach upon
 “ them, as they were not willing a Moment to
 “ lye under.

“ Twas then offer'd, that if they thought it
 “ so great a Reproach to be suspected as they com-
 “ plained, and were sensible of the wrong Step
 “ they had taken in opposing the Declaration de-
 “ sired; they might retrieve it, by making and
 “ Subscribing an *Immediate* Declaration of their
 “ Belief of the *Holy Trinity*, Antecedent to their
 “ proceeding to any thing else.

“ This

“ This appeared the more necessary, because
 “ the Disciples of Dr *Clarke* made their Boasts,
 “ that the most considerable of the Dissenting
 “ Ministers were in the same Sentiments with
 “ them; and that they were gaining Ground every
 “ Day: High-Church Sermons and Pamphlets
 “ boldly upbraided the Dissenters without Distinction
 “ as *Anti-Trinitarians*, in order to Prejudice
 “ the People and Government against them:
 “ And they were inform’d upon the Spot, by
 “ Good † Evidence, that one of the Judges
 “ in the *Western Circuit*, had taken Notice
 “ in his Charges to the Grand Juries, of what
 “ was Reported of the Dissenters, as gone off
 “ from the *Doctrine* of the *Trinity*, as a matter
 “ belonging to their Inquiry.

“ Any Body will hence see, that ’twas of a
 “ Thousand Times greater Importance, for the
 “ Ministers of *London* to endeavour to satisfy
 “ the World of their own Soundness in an *Article*
 “ of *Faith*, the Doctrine of the *Trinity*, than under
 “ pretence of the *Order* of the Day (which
 “ they that made might easily, and in this Case
 “ with the highest Grace set aside) under so Poor
 “ a Pretence, to go upon the Consideration of
 “ Advices to *Exeter*, which it could not be pre-
 B tended

† The Reverend Mr. *John Sharpe*, a Worthy Minister of
Frome in *Somersetshire*, who Named the Places where this was
 done: Adding, that the Eyes of all in the *West* were upon the
 Ministers of *London*, to see what they would do in this Juncture,
 that he waited with Concern for the Result of their Debates,
 and if they broke up without coming to a Declaration of their
 Faith in the *Trinity*, it would be the greatest Blow imaginable to
 the Dissenting Interest in the *West* Country.

“ tended that the Churches there had desired, and
 “ which ’tis certain they would not † regard, un-
 “ less they that joined in the Advices given, joined
 “ also in an open and satisfactory Declaration of
 “ their Faith in the Trinity, for which they were
 “ contending.

“ Much Time was spent in Speeches against a
 “ present Declaration, of no Significancy, but to
 “ shew that those who made them had no mind to
 “ it at * all.

“ To bring the Debate to an Issue, ’twas mov’d,
 “ as many as *pleas’d* should Declare their Belief
 “ of the Doctrine of the *Trinity*, in the Words of
 “ the *First Article* of the Church of England: And
 “ the *Fifth* and *Sixth Answers* in the *Assemblies*
 “ *Catechism*, which are as follows.

“ The

† This has been since confirm’d by a Letter from the Gentle-
 men at Exon, in Answer to the Advices sent by the Subscribing
 Ministers, “ *The Violence and Artifice, wherewith the Attempts*
 “ *against the ever Blessed Trinity were carried on, and the strange*
 “ *Progress it had of late made, especially among the Youth here,*
 “ *necessitated us to proceed with that Expedition, (viz in with-*
 “ *drawing from Two of their Ministers) to prevent many ill*
 “ *Consequences that we were in fear of. Nor could we think it*
 “ *reasonable that such as declined to declare their own Faith, could*
 “ *be supposed Competent Advisers for us. Vid True Relation*
 of some Proceedings at *Salter’s-Hall*, by those Ministers who
 Sign’d the First Article of the Church of England, &c. Page
 22.

* This they have since been at great Pains to prove, by their
 Reasons against Subscribing a Declaration of Faith in the Scrip-
 ture Doctrine of the Trinity, as express’d in the First Article of
 the Church of England, and the Answers to the Fifth and Sixth
 Questions in the *Assemblies Catechism*. Reasons truly wonderful
 and yet Thirteen to the Dozen, which may in due Time be de-
 cently expos’d.

“ The First Article of the Church
 “ of *England*, of Faith in the Holy
 “ *Trinity*.

“ There is but one Living and True God, from
 “ Everlasting, without Body, Parts, or Passions ;
 “ of Infinite Power, Wisdom and Goodness ; the
 “ Maker and Preserver of all Things, both Visible
 “ and Invisible ; and in Unity of this Godhead,
 “ there be Three Persons of one Substance,
 “ Power and Eternity ; the Father, the Son, and
 “ the Holy Ghost.

“ The *Fifth* and *Sixth* Answers in the
 “ *Assembly's Catechism*.

“ There is but one only, the Living and True
 “ God. There are three Persons in the *Godhead* ;
 “ the *Father*, the *Son*, and the *Holy-Ghost* : And
 “ these three are One *God*, the same in Substance,
 “ Equal in Power and Glory.

“ These which we hope without offence may be
 “ call'd *Forms of Sound Words*, were propos'd.

“ 1st. To prevent all Objections that might be made
 “ against any * Private or New Composition.

B 2

“ 2. Because

* How glad would some have been of such an Handle of Re-
 proach against the Subscribing Ministers, as *Creed-Makers* or for
Creed-Making, when the Senseless Cry is industriously propagated
 without the least Ground or Colour to support or cover it.

“ 2. Because the *First Article* of the *Church* of
 “ *England* of *Faith in the Holy Trinity*, is one of
 “ those which all *Ministers* among the *Dissenters*,
 “ are oblig’d to *Subscribe* by the *Act of Toleration*,
 “ without which they are not allow’d the *Benefit*
 “ of that *Act* : And they who had *Subscrib’d* it as
 “ an *Article of Truth*, and continu’d of the same
 “ *Mind*, could not be thought averse upon a just
 “ *Occasion* to do it again ; and what could speak an
 “ *Occasion* more just and *Urgent*, than the *Purposes*
 “ which such a *Subscription* was the most effectual
 “ if not the only method to serve, *viz.* to Stop
 “ the *Mouths* of *Enemies* ; quiet the *Minds* of
 “ *Friends* ; and roll of the *Reproach* *Complain’d*
 “ of as not to be *Suffer’d*.

2. The *Answers* in the *Assemblies Catechism*, relating to the *Trinity* the *Dissenting Ministers* are suppos’d to *Teach* the *Children* under their *Charge*, and therefore till the *Contrary* is signify’d may be also suppos’d to † believe themselves.

“ For

† Whether *He* believes it or not, who made a motion for a *New Catechism* is left to himself ; The *old Form* will not easily admit a *New Faith*. However, something besides an *Itch of Novelty*, must be suppos’d at the *Bottom* of an *Inclination* to *changes* what it is we must not ask, or not be told. But who could expect such a *Reason* as this could be given by an *Assembly* of *London Ministers* against *Subscribing* the *Words* which they would be thought to believe and teach others, as expressive of the *Doctrine* reveal’d in *Scripture*, Namely, we did not think fit, to pay such a “ *New and unwarrantable* *Regard* to the *Catechism* of “ the *Assembly of Divines*.

Reader, ’twas not the *Catechism* of the *Assembly* in the *Lump* that was propos’d to be *Subscrib’d*, but these *Important Propositions*

“ For these Reasons, the forms above written
 “ and no other were offer’d : and the Body * of
 “ London Ministers to the Number of *Threescore*,
 “ Personally and distinctly Subscrib’d both the
 B 3 *Articles*

sions in it, namely, there is one only, the Living and true God. There are Three Persons in the Godhead, the Father, the Son, and the Holy-Ghost, and these three are one God ; the same in Substance, equal in Power and Glory.

The Subscription desired was in these Words. “ We heartily Subscribe to that which is above express’d, as what we believe to be the *Doctrine* of the Blessed *Trinity*, Revealed in the “ *Holy Scriptures.*” The great Occasion of the Subscription is to bear our Testimony, against the Growing Error of the Present Day, which Introduces a New Doctrine of the Sacred *Trinity*, and distinguish our selves from those that are gone into it. They will call the Son, God ; and some of them, the *Holy Ghost*, God : Preach for the true, and proper *Divinity* of the *One* and the *other* ; that is, such a *Divinity* as they will call *true* and *proper*, without saying what it is ; profess to believe in the *Son*, and believe in the *Holy-Ghost*, and highly to *Love* and *Honour* the *one* and the *other*, and make solemn *appeals* to God, and *Protestations* to Men of their *Sincerity* in all this. And what is all this for ? what need of so much ado ? why, only to avoid declaring that the *Doctrine* express’d in these Words of the *Catechism*, namely, that there are *Three Persons in the Godhead* ; the *Father*, the *Son*, and the *Holy-Ghost*, and these *Three* are *One God*, the *same in Substance*, equal in *Power* and *Glory* : Is what they believe, to be the *Doctrine* of the Blessed *Trinity* revealed in the *Holy Scriptures* ; and that for this *Goodly Reason*, because they did not think fit to pay such a *New* and *Unwarrantable* *Regard* to the *Catechism* of the *Assembly of Divines*.

Here then is the Point to which you are to hold them. and desire them to be plain. *Sirs*, is the *Doctrine* express’d in the
Cate-

* That is the Majority of those who were then present : several more have since Subscrib’d, increasing the Number to 78. *Vid. True Relation, &c.* Page 6, 7, 9. 10.

“ *Article and Answers*, as expressive of the Scripture Doctrine of the Holy Trinity, which therefore they heartily believe, and gladly bore their Publick Testimony to.

“ These

Catechism concerning this important Point, what you believe to be the Doctrine of the Blessed Trinity revealed in the Holy Scriptures ? or what you Believe, *not to be the Doctrine of the Blessed Trinity* revealed in the Holy Scripture ? If you believe it *not to be* the Doctrine revealed in the Holy Scriptures, or are in doubt about it, you do well not to Subscribe it ; but then let the true Reason be told, and say *honestly*, 'tis because you disbelieve, or are in doubt concerning it, without endeavouring by round-about ways, to amuse and deceive, that you may be thought to believe what you do not. If you *do believe* it to be the Doctrine revealed in the Holy Scriptures, where's the Unwarrantableness of the Regard paid to a *Doctrine* which you believe to be reveal'd in the Holy Scripture, to declare and subscribe that you believe it to be revealed in the Holy Scriptures

Besides, they made and Subscrib'd a Declaration of their own, or pretended to do so : ask 'em then, if they declared any thing or nothing ? If nothing (which One frankly own'd) they are perhaps the *first Venerable Assembly*, and 'tis hop'd will be the *Last*, that made a Declaration of Faith with a great deal of *Parade* about *Place*, and *Time*, and *Order* ; at length to *Declare nothing at all*. *Parturiunt Montes*, &c. so Teeming Mountains are brought to Bed of a Mouse. If they declar'd any thing, ask 'em what ? whether their Belief of the same Doctrine, with that express'd in the *Answers* of the *Assembly's Catechism*, or not ? If not ; where's the Ground of all their Clamour of Uncharitableness at being suspected ? if they Declare their Belief of the same Doctrine with that express'd in the *Answers* of the *Assemblies Catechism*, desire 'em for Goodness Sake, to tell you what leads them to think it fit and *Warrantable* to pay such a Regard to a Declaration of their own, that they can't but think to be utterly unfit and unwarrantable to be paid to the *Catechism* of the *Assembly* of Divines, and this when Both must be given out, at least for the present, to be exactly the same ? If they endeavour to bring themselves off, by saying that their Declaration was Sign'd only by the *Moderator* : Tell 'em that it has not been
hear'd

“ These Sixty without pretending to impose
 “ upon any, invited their Brethren to join with
 “ them in the same Declaration and Subscription,
 “ but could not have the satisfaction of obtaining
 “ it; instead, of this while the *Former* in the Gal-
 “ lery were Subscribing a Declaration of their
 “ *Belief* in the *Trinity*, the *Rest* below Stairs pro-
 “ ceeded by themselves to the Consideration of
 “ the Paper of Advices, as most agreeable to their
 “ † Inclination; and pass’d ’em as they pleas’d.
 “ Upon

hear’d that any of ’em enter’d their Dissent; and if notwith-
 standing they reckon themselves free; and at the same time pass
 themselves upon the People to have declared as much as any,
 Pleasing themselves with the thought of keeping under a Dis-
 guise and keeping up the abuse, and raising Prejudices in the
 unwary against those that give them warning. &c. ’Tis but ano-
 ther way of putting out Eyes, to multiply Reasons for such
 Dealings as these. But let them be heap’d up to what
 Number they please, they can never cover the Horrid Insinua-
 tion from the utmost Detestation of every Serious Christian;
 namely, that there is that inconsistency between the Doctrine ex-
 press’d in the Assemblies Catechism in the Article of the Blessed Tri-
 nity, and the Doctrine of that Article revealed in the Holy Scriptures,
 that it would be unwarrantable to Declare and Subscribe, that the
 Doctrine express’d in the Assembly’s Catechism, is the Doctrine of
 the Blessed Trinity reveal’d in the Holy Scriptures. If this do not
 give cause of Suspicion, that they that Speak thus, do not believe
 the Doctrine of the Trinity as express’d in the Catechism, to be
 Scripture Doctrine, I know not what can.

† This may well be said, when more Time by half is spent
 in wrangling against a present Declaration, than would have
 sufficed to make it, had they been equally inclined to Sign an
 Article of Faith, the Doctrine of the Trinity in Unity, at this Day
 Controverted; as *Officiously* to go upon Heads of Advice. And
 as those Advices were to be sent to *Exeter*, where ’twas well
 known the People were not satisfied with some of their Ministers
 soundness in the Doctrine of the Trinity; and where Two of
 them

“ † Upon which they that Subscrib'd had nothing
 “ left 'em to do, but as the *Body* or Majority of
 “ the

them have since refus'd to own, *The Son of God to be One God with the Father*, upon which the People have withdrawn from their Ministry; and the Reverend Mr. *Eveleigh* Minister at *Crediton*, about Seven Miles from *Exeter*, now informs the World, in a Postscript to the Answer of the Citizens of *Exon*, to the Case of the Ejected Ministers there, that he had it from Mr. *Pierce's* own Mouth, that the Common Opinion about the *Trinity was an Error*: When this is the Case; how strange does it sound, that in a former *Assembly* of Ministers in *London*, *February 24. 1718-19*. In a Question, whether in the *Advices* to be sent to *Exeter*, (where the People were contending for the Doctrine of the *Trinity*, against their Ministers, who, as they complain, neglected to do their Duty, in defending the Truth against Fatal and Fundamental Errors which have Corrupted many in that City) whether in *Advices* to be sent to such a Place, upon such an Occasion their should be inserted a Declaration of Faith in the Blessed Trinity? How strange I say does it sound, that in an Assembly of 110 Dissenting Ministers in *London*, dividing upon such a Question as this, there should be 57 for the *Negative*. And more Strange, that not one of these 57 would be suspected in the least, not one; tho' Two of them are now pretty well known in the City, to be the very *Men* to whom Dr. *Clarke* himself directed a Country *Dissenting Minister*, for farther Instruction in his Scheme; you must believe because the Doctor thought them the most averse to his Notions of any other; 'twould be the most Notorious Breach of *Charity* to imagine that he sent the Country Minister to them for any other Reason, but to be fix'd in his Faith, in Opposition to what he had Published in his Book of the *Trinity*, for Scripture Doctrine. Charity thinketh no Evil without Ground: And it seems the Larger, still the more Commendable, having no such thing as Rules or Bounds, it must know or believe no Evil, let the Grounds or Evidence be what they will.

'Tis a farther Powerful Argument against suspicion, that there were Two Parties at *Exeter*, the One of which suppos'd to be gone off from the Doctrine of the *Trinity*, as it has been received in the Churches of Christ, by their refusing to defend and own it: The other contending for it: Now the Ministers of *London*, who refused to Subscribe a Declaration of their Faith in the *Trinity*,

“ the Ministers of *London* in this Days Meeting,
 “ in a Solemn Message from the Gallery, by Two
 “ of their Members, to * *protest* against the Pro-
 “ ceeding of the Rest in their Absence, and so,
 “ the Moderator being warn’d to leave the Chair,
 “ they Adjourn’d to *March* the 9th. and left the
 “ Place.

C

“ They.

to be sent with their Advices to *Exeter*, refused to do it for this
 Weighty *Thirteenth Part* of a Reason, which some will have to
 be the Sum of the whole, (in their own Words, *Authentick Ac-*
count Page 23.) “ Tho’ they might be regarded by one *Party*,
 “ (Namely, such as were for the received Doctrine of the *Trini-*
 “ *ty in Unity*) because they would interpret what we did, so as
 “ to justify their own Conduct; yet they could be taken by the
 “ other Side, (Namely. they who would neither defend nor
 “ own it) in no other Sense, but making our selves a *Party a-*
 “ *gainst them*, which we thought would no way suit with Ad-
 “ vices intended” so and so: And seeing they would not be
 thought a *Party against* those who will not defend or own the
 received Doctrine of the *Trinity*; what clearer Evidence can be
 desired, in Bar to all uncharitable Surmises, that they are in any
 the least Degree for them.

† What should hinder them, when they enter’d upon them by
 themselves, while the Ministers in the Gallery were Subscribing;
 went through *Three* of them the same Evening *March 3* And the
 Rest at their next separate Meeting, *March 10. 1718-19.* which
 they think it for their Purpose to tell the World, was upon a
 General Summons sent to the whole Body: And the Subscribing Mi-
 nisters think it necessary it should be known, that they agreed
 not to meet ’em, or be concern’d in their Advices; but agreed to
 draw up Advices of their own to be sent to *Exeter*, which are
 since Publish’d with a Letter of Thanks in return from thence.

* The Letter to Dr. Gale page 36, 37. calls this an Absurdity
 and Self-Contradiction, for the Majority to protest against the *Minor-*
ity, adding that it was never before known, that the greater Num-
 ber quitted the Place of Business for the lesser, and had occasion to
 protest against their Proceeding. But when he has raved against
 it to the utmost of his Talent, ’twill nevertheless be Fact, that
 the Subscribing Ministers *March 3.* were the Majority; that they
 Protested

“ They that refus’d to Subscribe the foresaid
 “ *Article* and *Answers* concerning the *Trinity* staid
 “ behind, to the Number of † *Fifty*, of which as
 “ far as I can learn, * near one Third could not
 “ be reckon’d Stated *Ministers* in, or near *London*,
 “ that is, in the *Parishes* within the *Bills of Mor-*
 “ *tality*: And how many above Half of the *Fifty*
 “ were *Pastors* in City or Country? Besides
 “ *London Ministers*, ’tis certain there were
 “ several from far, out of several Coun-
 “ ties, and whether they were *Collected* to
 “ serve the Purposes of any that might send for
 “ ’em? or whether they set out pretty much at a
 “ Time from their respective Abodes, and met to-
 “ gether at *Salter’s-Hall* by chance, they knew
 “ not before Hand why or wherefore, as Demon-
 stration

Protested, against the Proceeding of the Rest; and when they left the Place, left the *Minor Part* behind. To this there are Witnesses enough; and if it was never known before, it will then only follow that this was the *First Time*, and so let him make the Best and worst of it he can.

† Besides these there are several others that have Subscrib’d their Heads of advice to which we find 73 Names. Vid. *Their Authentick Account*, p. 11, 12. Whereas their Declaration of Faith, Loote as it is, is Subscrib’d only by the Moderator. For what Reason every one is left to judge for himself provided he take care to judge Charitably.

* Near one Third of Fifty is near 17, in which I am not Sensible that I am out in my Calculation. If I am, I shall be glad to be better inform’d, which may be done by marking particularly who are *Stated Ministers* in or near the City, and who not. The Author of the Letter to Dr. *Gale* leaves out the Words, *in or near London*, and feigns me to say, *not above Two Thirds* of the Fifty Non-Subscribers, *were Stated Ministers*, and then calls it an *Impudent Calumny*,; which as every one Sees, he had the Impudence to make, I am no farther concern’d but to bid him Welcome to call it what he please.

“ stration is wanting. must be left to every one to
 “ determine for himself, according as he sees the
 “ Greatest Probability. Be this as it will, what
 “ is represented with so assuming an Air, in the
 “ *White-Hall Evening Post* before mentioned, as
 “ *resolved*, and *asserted*, and *finished*, and carry-
 “ ed, &c. is after all to be understood only as
 “ what was done by the *Non-Subscribers* by them-
 “ selves : † Begun in the Evening of *March 3.*
 “ after the Separation ; and finish’d *March 10.*
 “ in a Separate Meeting. The Honour of what
 “ was so worthily done, in Pursuit of the *Noble*
 “ *Stand*, is entirely their own. The *Subscribing*
 “ *Ministers* were not in their Secret ; unto their
 “ Separate *Assembly* form’d upon the Foot of go-
 “ ing upon *Heads of Advice* as of greater Impor-
 “ tance than Signing an *Article of Faith*, their Ho-
 “ nour was not *United*.

This Representation took up half the *News-Pa-
 per* : Upon which these Words were added. “ In
 “ this Light, we have several Remarks to make
 “ on the *account mention’d*, which for want of
 “ Room must be refer’d to the next.

The next Paper, to the Surprize of those
 who knew not the Reason, was Dumb to the mat-
 ter.

The next following, instead of the *Remarks*,
 brings forth.

C 2

III.

† These Lines are added, that the Distinction may be obvious
 of Times and Persons, which in the Letter to Dr. Gale are
 throughout blended, whether Ignorantly or with Design the Au-
 thor best knows.

III. An Angry *Advertisement* against the Latter Representation, in the Form that follows.

Flying Post, Thursday,
March 26. 1718-19.

“ Whereas in the *Flying-Post*, of *Saturday March*
 “ 21, there was published some Account of the
 “ Proceedings of the *Dissenting Ministers* at *Salters-*
 “ *Hall March 3.* Several who were then present
 “ having complain’d of several Misrepresentati-
 “ ons of *Fact*, and *Insinuations* in that Account,
 “ Injurious to many concern’d; and that they are
 “ ready to make good this charge against it, if
 “ maintain’d : This is agreeable to that *Justice* and
 “ *Impartiality* which this Paper will always main-
 “ tain, to signify their Complaint to the World;
 “ and to assure that the farther Remarks promi-
 “ sed to be made, shall not be Published in this
 “ Paper.

Thus far we are come; what next?

IV. The Methods used to procure the said *Advertisement*, to be Published in the *Flying-Post*, with an Answer to its Contents.

The Representation in the *Flying Post* on the side of the Subscribing Ministers came out of a *Satur-*
day.

day. The same Day a Letter from one who knows his own Name, is sent to the *Author* of the *Flying Post*, letting him know that, for that Days Paper, he was upon his Good Behaviour: That in he ventur'd to Publish what was farther promised, he must in good Earnest think of being deserted by *Old Friends*, and generously left to look after *New*. In short, the Terms are so big with *Who*, that the Letter being delivered in the Mans absence, and open'd and read to his innocent Family, put 'em into *Fright* enough, as if going to be undone.

This Storm a little hush'd: The *Lord's-Day* Morning, the better Day the better Deed! Another *Patron* of the *Noble Stand* sent for the Author of the *Flying Post*, and tho' no Clergy-Gentleman, yet having the *Faculty* without affecting the *Honour*, of a *Gentleman who can Speak by the Hour*, instead of going to Church, condescended to entertain his *Private Audience* upon the Subject of the *Flying Post* the Day before. The *Doctrinal* Part of his Discourse was extremely fine, and full of *Learning*, but such as tended to *Practice*. The Uses were several, *viz.* Of *Inference*, in which he pointed out to Abhorrence the *Great Evil of Creed-making*; Human Forms, and the Fancy of counting and calling any of 'em *Sound*, or holding them *Fast* if we do; Narrow Schemes, Imposition, &c. After *Creed-making*, he just mention'd *Canon-making*, as what he would Speak to, when any should appear vain enough to be chargeable with the Humour: At present 'twas thought unnecessary. He farther from what he had said, infer'd the *Great Excellence* of Mutual Forbearance, Liberty, *Charity*, at the intention of which he brighten'd yet more in

Looks and Expression, and pour'd out his Conceptions in that Flow of Inimitable Eloquence, that, for once, he was insensibly Charm'd into an Admiration of himself, and so near an Extasy, as to make a Pause for a Moment, and let the *Flying Post* drop out of his Hand. Upon this recovering, he with wonderful Command of Affection went into a Use of Lamentation, that *Charity*, Dear *Charity*! should in so great a Degree be fled from the Earth. *Charity*! a Word of so Charming a Sound, so little understood, so much abus'd! Inward Grief, or something else, here beautifully shewed it self in dropping a Tear.

This gave Occasion Naturally to *Slide* into a use of *Reprehension*, in which turning off from *himself* to his other *Hearer*; he with becoming *Tenderness*, endeavour'd to make him Sensible of his Offence in what he had Published in the *Flying-Post*. That being in Favour of the *Subscribing Ministers*, it must needs be wrong; because 'twas well known he was on the Side of the *Noble Stand*; in which without Pretending to *Infallibility*, he had abundant *Certainty* that he was in the *Right*, and expected that those that knew *him* and his *Communication*, should think so too, and give into his Measures with becoming *Readiness*. The Conviction being so clear; he proceeded to *Exhortation*, that nothing more of the Like Nature be sent abroad in the Paper under Consideration. He had the Goodness to take Notice of an *Objection*, or *Two*: As *that an Account was Published, first in the White-Hall Evening Post, on the side of the Refusers to Subscribe; which gave the Occasion, &c.* The *Fact* was not deny'd; but he signified that 'twas without his *Knowledge*, and if I remember

ber right, what he had hear'd Spoken against, and would not be thought to approve. The *next was an Advertisement of a Pamphlet, coming out by way of Letter to Dr. Gale, of the same side with the White-Hall Evening Post* : As to which the World ought to be told, that our *Speaker* express'd his desire that it might be Suppress'd, and *actually* sent to the *Publisher* about it : But, however it happen'd, notwithstanding his *Authority*, the Book comes out in about a Day or Two after. Upon the whole, he added some *Motives* and *Directions* proper to the Author of the *Flying-Post*, as to his Conduct for the Future. More he could have said : But--- casting an Eye upon his Watch, and Observing with *Surprize* how the Time so well imploy'd had insensibly Prevented him, He dismiss'd his Hearer with many Good wishes Home.

This might be thought Enough for a Week : But the Author of the *Flying-Post*, having so grievously offended in Publishing on the side of such *Teazing Things*, as *Forms of Sound Words*, must not so be suffer'd to rest.

The main Design of the Representation in his Paper is Plain: *viz.* To lay open an *Abuse* endeavour'd to be put upon the World, by the Relation given in the *White-Hall Evening Post*, of *March 14.* The abuse was to lead People into an Apprehension as if what was done by the *Non-Subscribers* by *themselves*, had been done or Consented to, by the *London Ministers* without Distinction : Whereas the Matter is quite otherwise.

Some of the *Non-Subscribers* were not able to conceal their Uneasiness at having the Disguise taken
ken

ken off, and therefore in return set themselves to take off from the Credit of the Account. Some said there were *Ten Lies* in it, and every one supposed as big as the great Turnip King James I. gave his *Country-men*. These shew'd their willingness once at least to Speak plain. Others were less positive as to the Number, and thought it would be more for their Purpose of defaming the *who'e*, to draw up an *Advertisement*, like their Declaration of *Faith*, in *General Terms*, being loth to come to the less agreeable Work of Distinct Explanations.

The Advertisement is drawn up in a *Hot Fit*, and the Composers in *Hast* and *up n the Spur*, † hurry away with it to the Author of the *Flying Post*. The said Author of that Paper, as it happen'd, had the *Monday-Night* after the Publishing so provoking a Representation, been himself present when the Representation in this Paper was carefully read and considered Paragraph by Paragraph, by a considerable Number of Ministers met together. He heard them freely and openly *Attest*, that they could not with all their Eyes and Recollection, find any thing in it that could justly be said to be a *Misrepresentation*. Nay he was Witness to their declaring that they could see nothing in the Account to be matter of *Hesitation*, except in the last Paragraph: Where Two Things might perhaps be subject to *Cavil*, viz.

I.

† These Gentlemen are said to be *Five* or *Six* in the *Appendix* to the First Part of the *Noble Stand*, 2d Edition. But I am since inform'd there were but Four to whom the Honour belongs of being employ'd in that Service.

1. The Settling the precise and exact Number of those who were to be reckon'd Country Ministers, or not Stated Ministers in or near *London*, who help'd to make up the *Fifty* Non-Subscribers, *March* 3. The Reason why 'twas thought a Cavil might be made about this, by such as might have a Mind to it, was, because in Speaking of *London*, some take a Compass of *Ten Miles* round; others understand it of the *Parishes* within the Weekly Bills of Mortality. Now the Latter being the common way of Speaking of *London*; according to that way, the Minister who drew the Representation, over and over declared himself to Speak: And so, 'twas thought no insuperable Task to Assign Names enough among the *Non Subscribers*, to Warrant the saying, that *near one † Third of the Fifty could not be reckon'd Stated Ministers in or near London.*

2. The next thing that 'twas thought might be matter of Cavil, was, that the Country Ministers among the Non-Subscribers should be said to be *Collected from far to serve the Purposes of those that sent for them.* This was fairly canvass'd, and upon the whole thought much more probable, and easy to Account for, than to persuade the World to believe that so many as appeared on that *Side* in the *Assembly*, should in a Critical Juncture set out much about a Time, from their respective
D
Quarters

† Whoever reads the List may be presently satisfied, that this may be said without Scruple, of *more than one Fourth*, which is not so far from *near one Third*, as to be monstrously insufficient to secure the *Calculation* from the Charge of *very Gross Misrepresentation*, if, as to this, no more could be said.

Quarters and Places, so various and distant, and so happily meet to Memorable Purposes, without any Notice or Apprehension of any thing of the matter, before their coming to Town, but all by the purest *accident* imaginable. However as it could not be said to be absolutely impossible; 'twas *carried*, that as many as *could* believe it to be entirely owing to chance, should be entirely at their Liberty. The Notice of which Publickly signified, 'twas thought might be an Expedient to end the Controversy and make every one easy.

Upon the whole, the Author of the *Flying Post* freely acquainted the Gentlemen *Advertisers*, that from what he had been Witness to, he was so well satisfied in the Justness of the Grounds on which the Representation Published in his Paper was built, that he could by no means yield to Publish an Advertisement against it, in that *violent Form* they had brought with them. After much ado, they Soften it as much as their Resentment will allow; but even in this Second Form, bind him to an instance of *Injustice* and *Partiality*, and at the same Time to call it *Justice* and *Impartiality*. In equal Compassion to his *Conscience* and *Paper*, he is to *Assure* that the farther Remarks Promised to be made shall not be published in his Paper: And this *Assurance* against a *Promise*, introduc'd with those *Imposed* Words: *This is agreeable to that Justice and Impartiality which this Paper (The Flying Post) will always maintain.* But thus they would give an *Early* and *convincing* Proof of their Singular Charity and Abhorrence of *Persecution*. And who, after this, can call their Pretensions in Question?

Well,

Well, The dreaded *Remarks*, with the Substance of the Account complain'd of, are put into a Pamphlet, under the never to be forgotten Title, *The Noble Stand*. The First Impression of that Pamphlet running off in a few Days; to a *Second Edition* an *Appendix* is added, wherein the Complainers are call'd upon, with the utmost Earnestness, for the sake of the Publick, to make good their Charge of several *Misrepresentations of Fact*; and *Insinuations in that Account, injurious to many concern'd*: With a Promise, upon their making out any *Misrepresentations of Fact*, they should be immediately Corrected: And for *Insinuations*, if they could point to any that were *groundless*, they should be as readily acknowledged: Nothing more being desired than that the State of the Case might appear as it is, in a True and proper Light.

Eager Expectations are hence rais'd, what is next to be thrown at the *Noble Stand*, which make every Day seem Two, during the delay: At length, upon mature deliberation, and Good Advice, instead of obliging the World with what was required, in Pursuit of their own Complaint and Promise; in the *White-Hall Evening Post* of Saturday, April 18. And then in the *Post Boy* the *Thursday* following, we are put off with a long Advertisement, which, according to the ingenious *Postscript* to the Non-Subscribers *Letter to Exeter*, being Printed and Published, we take for granted is to all whom it may concern; and this upon an Errand of no less Importance, than to let them know that (*if it be thought needful*) in due Time they may expect another. This then must be our next

Entertainment so far as the *Author* of the *Noble Stand* is concern'd.

V. Another Advertisement more Angry against the Author of the *Noble Stand*.

White-Hall Evening Post of
Saturday, April 18. 1719.

“ Some of those Dissenting Ministers whose
 “ Names are Published in a late Pamphlet entitled,
 “ an *Authentick Account*, &c. think themselves
 “ obliged to assure the World, that the reputed
 “ Author of a Pamphlet entitled, *The Noble Stand*,
 “ was present at our Meetings but one Day,
 “ when the Body met Five Days: And that he
 “ is one who has despised the Judgment and Ad-
 “ vice of the Brethren of his Denomination, up-
 “ on a former Occasion: And in what he has
 “ now Published, has made very gross Misrepre-
 “ sentations of Fact in most Material Circum-
 “ stances, not only in the other Days, but the
 “ Day in which he was present. This, a parti-
 “ cular Representation (if it be thought needful)
 “ will make evident from the *Original Minutes*,
 “ which remain with the Body, and not with
 “ the Part which broke off from them. And the
 “ Reasoning also will be consider'd, if the World
 “ should take so much Notice of it, as to deserve
 “ an Answer.

Now

Now, how unspeakably difficult must it be, to find tolerable *Materials* in the want of *Original Minutes* to fill the *next Head*, to which yet having been just reviewing our *Title Page*, we find our selves obliged to go on, furnished or unfurnished : Every one expects

VI. A Reply to the preceding Advertisement, in several *Remarks*.

As we have but one *Paragraph* to our Share, we must make as much of it as we can, by observing more Minute Remarkables in or about it.

In general we premise, that we take it for no other than a Human Composition, in opposition to *Scriptural* or *Christian*. And as such whatever *Usefulness* it may have for *Instruction* and *Edification*, they have assur'd us in a former Advertisement, that it can be of no Authority as a *Test* of *Truth*, or *Warrant* for *Condemnation* of any Body. No ! If any would make that perverse use of it, 'twould be a Reproach upon the more *Charitable Advertisers*, which they would not be thought in the least to Minister to. Warrants for Condemnation are to be taken only from the *Holy Scripture*, i. e. from Scripture Words or Sense, whereas this Advertisement can't be pretended to be taken from either.

Thus then it begins with suitable Gravity " Some
 " of those *Dissenting Ministers* whose Names are
 " Published in a late Pamphlet entitled, an *Authentic Account*, &c.

REMARK.

When a *Single Name* is so unhappy, as to be call'd to the unequal Match of combating a great Body, any little Room for Exception is a Relief: 'Tis therefore of comforting import, that 'tis not said *all*, but *some*. If you ask how many? or who are to be understood? you are refer'd to *all* the Names in the *Authentick Account*; and for present Service, silently invited to read a † True List in the *White-Hall Evening Post*, in the one or other of which you may find 'em if you can. 'Tis enough that among those *venerable Names*, the Persons meant, know their own: And if you are farther inquisitive to know them too, you are to be inform'd that you have by the very Inquiry forfeited the Right to be satisfied, and bespoke a *Denial* as necessary to assert their *Christian Liberty*, in opposition to all *Encroachments* of an *imposing Spirit*, which from asking one Question, if once gratify'd, may after that proceed to another, and by degrees ask something or other about their *Faith*, and if they should Answer in *Scripture Words*, which 'tis known are understood in contrary Senses, you may ask again in what Sense they understand them, and then in Answering they must Speak their Minds, or Speak against them, or double so long till they can do it no longer.

† This *True List* has *Two* short of that Published in the *Authentick Account*, for what Reason is not our present Inquiry.

ger : And then what would follow ! This Humour then is not once to be complied with, as who can tell *where it would Stop.*

Seeing it is thus, all we can learn with certainty is, that among the *Fifty* Ministers who refus'd to declare and Subscribe their Belief of the *Trinity*, *March 3.* or among those who have been call'd to join them since, encreasing the Number to *Seventy* odd, *Some* whose Names, that you may know them the better, are without Distinction recorded with the rest in the *Authentick Account* : *Some, i. e. Two* at least, think themselves obliged to assure the World as follows.

I. That the Pamphlet entitled the *Noble Stand*, is reputed to have an Author.

Granted ; to avoid unnecessary Debate, and because fairly implied.

II. “ That the reputed Author of the said
“ Pamphlet was present at our Meetings but *one*
“ Day, when the *Body* met *Five Days*.

Here let us proceed by Steps.

(1.) He was present at our Meetings but *one Day* : If that be granted, then at other Days when he was not present or not with them, he must needs be absent or somewhere else. This also is clear.

(2.) When the *Body* met *Five Days* : 'Tis ask'd what *Body* ? If this be meant of the General *Body*

dy of the Ministers before the Separation ; none of the Subscribers can remember any more than *Three* Days of such Meetings, and desire any Body to reckon.

The *First General Meeting* was *February 19.*

The *Second, February 24.*

The *Third, March 3.* At this Meeting the Author was first present, and on this Day the Separation was made of the *Subscribing* Ministers from the *Non-Subscribers* : Nor have they *Met* together in one Body since, but each *Division* by themselves. If therefore they Speak of *Five* General Meetings before the Separation, the Writer of the Minutes that could give them such an Account, must Correct his *Spectacles*, having multiply'd these Meetings to near one half more than they were. And in Case he is equally out in other Matters, his Minutes may be call'd *Original* indeed, but little to be trusted as *Authentick* or true.

If they Speak of Days of Meeting of the *Non-Subscribers* after the Separation ; their Meetings may be *Five* or *Ten* as they please to make them. What is that to the Author of the *Noble Stand*? who meddles no farther with what they did in these Meetings, than they themselves have thought fit to Publish. From *March 3.* the said Author was at all the Meetings of the *Subscribing* Ministers, and hereby thanks the *Non-Subscribers* for doing him the Honour to tell the World, that after the Separation he was not *at all* with them : But 'tis an Honour he has in common with the Rest
of

of his Brethren, who made and Subscrib'd a *Declaration of their Faith in the Doctrine of the Blessed Trinity, as reveal'd in the Holy Scriptures*; of whom, as far he has heard, only *Three* or *Four* were present at any of the Separate Meetings of the other Side.

They go on and add as to this Inflexible Author of the *Noble Stand*, " That he is one who has
 " despised the Judgement and Advice of the Pre-
 " thren of his Denomination upon a Former Oc-
 " casion. "

R E M A R K:

I. Why, by Departing from their *Temper*, should they against their Wills, Proclaim the Strength of the *Noble Stand*, and their own Inability effectually to Answer it. If they had nothing to say to the *Argument*, why should they do it the Honour to tell the World so? By opening their inward *Fret* at reading it *themselves*, and their hearty *Fear* that it should be read by *others*, and therefore stoop to the Vilest way of trying to divert them, by shewing their Goodwill to say something Spiteful of the Person by whom the Mortifying Pamphlet is Written:

II. Abating a *Bad* Word chosen to express and serve a worse Design; what is here said of the Author of the *Noble Stand*, but what he has in the present Juncture, particular Reason to review with great Thankfulness to God, and abundant satisfaction in his own Mind.

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The Occasion refer'd to, is suppos'd to be his dismissing one from being his Assistant, with whose *Doctrine*, to say no more, he was not satisfied. If therein he follow'd his own Judgement upon sufficient Experience, and prefer'd it as to his own *Conduct* and *Pulpit*, whom he should like or not like to let into it, before the *Judgement* or *Advice* of any other; 'tis but supposing he thought himself in the Right, and Acted accordingly, and what of all this. If they think it worth while to tell the World, that there was an *Instance* wherein he might not have the concurrent Judgement of the Brethren of his *Denomination*, as what might sound to his Disadvantage; 'tis hop'd he may be allow'd, without offence, to Congratulate himself upon the *Honour* of having the *Approbation* and *Thanks* of his Brethren of *several Denominations*, among the Subscribing-Ministers, for Writing the Pamphlet entitled, *The Noble Stand*. And so let both instances be left upon Record together.

As to the *Advertisers*; if Dissenting from the Judgement and Advice of Brethren, must be call'd *despising* 'em, they know what Name to give to their refusal, to join with their Brethren in making and Subscribing a Declaration of their Faith. Whether in that Refusal they would be thought to despise the Judgement and Advice of the Subscribing Ministers is left to themselves,, the *Writer* of the *Noble Stand* pities the Cause that needs to be supported by such Scandalous meanness, as he is here examining, and despises the Malice that stoops to use it.

Next

Next we are Entertained with more Generals :
 “ And in what he has now Publish’d, has made very
 “ Gross Misrepresentations of Fact, in most
 “ material Circumstances, not only on the other
 “ Days, but the Day in which he was present. ”

R E M A R K.

They are again Challeng’d to prove it ; with a Promise upon sufficient Evidence to remove the Ground of their Complaint, or leave them to bear their own Shame.

Advertisement.

“ This, a Particular Representation (if it be
 “ thought needful) will make Evident from the
 “ *Original Minutes*, which remain with the Body,
 “ and not with the Part which broke off from
 “ them, ”

R E M A R K.

I. “ This a Particular Representation will make
 “ evident. ” No doubt it will if it can ; and
 would before now, had there been such *Gross* and
 monstrous Scope. But when may we expect it,
 and from whom, and upon what Ground ?

II. (If this be thought needful) this is a Saving
 Parenthesis, making the Grant Conditional, and
 E 2 leaving

leaving us uncertain. Our Business then is to Wait. In the mean Time what Pity is it, that Gross *Misrepresentacions* of Fact, in most *Material Circumstances* of *Five Days* in *Three* should be Suffer'd to go abroad without Remedy.

III. The Original Minutes for this Remain with the *Body*. " It may be so : i. e. with some Body or other, who doubts it ? What Valuable Things are *Original Minutes*, or at least the Sound of 'em as Serving to Amuse. The Original Days of General Meeting were, as has been said *February 19* and *24*. In these Two Days of Meeting, the Writer of the *Noble Stand*, tho' a Summons was both Times brought him, could not attend, nor did he need, to be able to Write what he has Publish'd concerning 'em. All that he has said of these Days, is, that *February 19*. was the First General Meeting, which *if they desire to secure the Evidence arising from Consequences*, plainly implies that this *First* Meeting was *before* a *Second*, which was after. That this *Second* General Meeting was *February 24*. In which Day the Ministers went into the First and Famous Division, upon the Question, Whether in some Part of the Advices to be sent to *Exeter* ; there should be Inserted a Declaration of Frith in the *Holy Trinity*. That it was carried in the Negative 57 to 53. Which gave a Majority of 4. to that Side. And what *Long Roll* of *Minutes* is needful to so *Short* an Account.

• If as to this, Peculiar Stress is to be laid on *Original Minutes* ; all Minutes that were taken upon the Place at the same Time may so far be said to be equally *Original* and every one present was at Liberty

berty to take *Minutes* one as much as another, If *One* Wrote under the Notion of Clerk for the First Two Days. I am little concern'd in the Inquiry, which yet I am allow'd by several of the Subscribing Ministers to hint, *viz.* Whether he was appointed to that Office by a *Formal Choice* either of these Two Days, Because they can't with *Certainty* remember, so as to be able to Attest it. However, many of the Subscribing Ministers, were so little Satisfied with some things he *Wrote*. That 'twas from hence a Motion was made *March* 3. That there might be *Two* appointed to Write, which was accordingly done, One of these is with the Subscribing Ministers. The other with the *Non Subscribers*. This was done, when the Writer of the *Noble Stand* was present, he has been present in every Publick Meeting of the Subscribers since : He has over and over seen and heard these *Original Minutes* of *their own Clerk*. So that from *March* the 3 Inclusive he is not in the Least Pain upon the Head of *Original Minutes*, or the *Equivocal Cry* of being present but *One Day*, because not with them after that Day of Separation, the *Collusion* of which deserves contempt. And as for *Minutes* of the Two Days before the separation in which he was not at the *General Meetings*, he nevertheless can assure his opposers, that he both heard and saw Minutes of both those Days taken by his Brethren who were there, whose Ability and Faithfulness he has no Reason to Question, so that he had all the Materials for what he has said, that he could want or desire : And upon the whole, has Reason to Suspect that the Advertisers themselves, in the *Charge* of *Gross Misrepresentations of fact* in most Material Circumstances, in the Pamphlet Entitled the *Noble Stand*, did

not, in good earnest * believe themselves : But something was necessary to be said to raise a Clamour, to check the Run of a *Pamphlet* which they could not bear, tho' their discover'd Rage against it, makes it Run the more.

IV. There need only a Word more to be said to what is so often mention'd with Nauseous Affectation, Namely. that they are the *Body* with which the so called *Original Minutes* remain, and not with the part which broke off from them.

If *Fifty* which was the Number of the Non-Subscribers in the Day of Separation, must needs be more than *Sixty*, let them please themselves in Speaking their own way : Only let it be remember'd, that the *Sixty* were that Part, be it more or less, who were not afraid or asham'd to make and Subscribe an Open and Undisguised Declaration of their Faith in the Fundamental Doctrine of the Blessed Trinity : The Truth endeavour'd to be undermin'd by some, and with so much Violence oppos'd, Blasphem'd, and run down by others : And with whatever Reproaches they are loaded for this, by Shoals of Nameless Pamphlets, pour'd out by Clubs of *Free-thinkers*, *Socinians*, *Arians*, *Deists*, &c. who, 'tis plain, all Write on the Side of the Non-Subscribers : However revil'd and abus'd in this way, by such as shew themselves some of the most Corrupt of Men, they are thereby more and more confirm'd that the Cause in which they are engaged, and for which they resolve
by

* To this a *Tale* belongs that may in Time be told, When the Terrible Answer threatned shall make it Proper.

by Grace to go on to make a *Stand*, is the Cause of God : Which therefore they doubt not will Live, and in the Issue Gloriously Triumph over all Opposition.

The Advertisement so far as it concerns the Pamphlet entitled, *The Noble Stand*, thus winds up, “ And the Reasoning also will be consider’d, “ if the World should take so much Notice of it, “ as to deserve an Answer. ”

R E M A R K.

I. What greater Notice could the World well take of it than it has done, and is still doing, to which such Advertisers are aggriev’d Witnesses, and yet help to promote it.

II Whenever the Reasoning Part shall be thought to deserve an Answer, I only desire that it may be by Reasoning again, and that the Author would please to put his Name to it, as the Writer of the *Noble Stand* has now done to his : Who would be glad of an opportunity calmly to discuss this important Question, *Whether Doctrines only to be known by Revelation, are to be Stated in the Words of Revelation only.*

’Till there be occasion for this, you will I doubt not be glad to have your Eye and Thoughts call’d off from railing Advertisements, to be more agreeably Entertain’d with what was promised for a close of our Present Letter, relating to the Argument of the *Noble Stand*.

The Judgement of Dr. *Stillingfleet*,
late Bishop of *Worcester*, of the
Unreasonableness of that Pretence,
*viz. That whatever is not read in Scrip-
ture is not to be held an Article of
Faith.*

† Whether, *whatever is not read in
Scripture, is not to be held an Article
of Faith.*

“ It will seem a very needless Labour to all
“ Considering Persons to go about the exposing and
“ baffling so unreasonable and ill-grounded a Pre-
“ tence : *That whatever is not read in Scripture, is
“ not to be held an Article of Faith.*

“ There be some Propositions so equivalent to
“ others, that they are but the same thing said in
“ several Words ; and these though not read in
“ Scripture, yet are contained in it since where-
“ soever the one is read, the other must ne-
“ cessarily be understood. Other propositions
“ there are, which are a Necessary Result either
from

† *Vid.* A Conference at London. April 3 1676 between Dr.
Stillingfleet, &c. and *Edward Coleman* and some others of the
Church of Rome.

from two Places of Scripture which joined together yield a third as a Necessary Issue; according to that Eternal Rule of Reason and Natural Logick, *that wherever Two things agree in any Third, they must also agree among themselves.* There be also other Propositions that arise out of one Single Place of Scripture, by a Natural Deduction: as if Jesus Christ be proved from any Place of Scripture, the *Creator of the World:* or that *he is to be Worshipped with the same Adoration that is due to the great God,* then it necessarily follows, that he is the *Great God;* because he does the Works, and receives the Worship of the *Great God.*

The great Plea for this Pretence, that *what ever is not read in Scripture, that is, in express Words, is not to be held as an Article of Faith, is this.*

" In the Principles of Protestants the Scriptures are the Rule by which all Controversies must be Judg'd, Protestants having no certain way to direct them in the Exposition of the Scriptures, neither Tradition nor the Definition of the Church: Either they must pretend they are Infallible in their Deductions, or we have no Reason to make any Account of them as being Fallible and Uncertain; and so they can never Secure us from Error, nor be a just Ground to found our Faith of any Proposition, so proved upon: Therefore no Proposition, so proved can be acknowledg'd an Article of Faith.

" If there be any Strength in this Plea, it will conclude as forcibly against our Submitting to

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the

“ the Words of Scripture : Since all Words, how for-
 “ mal soever are capable of Several Expositions. Ei-
 “ ther they are to be understood literally or figura-
 “ tively : Either they are to be understood possi-
 “ tively or interrogatively: with a great many other
 “ varieties, of which all Expressions are capable. Seeing
 “ then every Place is Capable of Several Meanings,
 “ if the foregoing Argument against Scripture Con-
 “ sequences has any Force, except we be *Infallibly*
 “ *sure*, which is the True Meaning of Scripture
 “ Expressions, we ought by the same Parity of
 “ Reason to make no Account of the most express
 “ and Formal Words of Scripture. From hence
 “ it is apparent that what Noise soever these Men
 “ make who call for Express Words of Scripture,
 “ in Stating Articles of Faith, if they be true to
 “ their own Argument, they will as little Submit
 “ to Scripture Expressions, as to Scripture De-
 “ / ductions. Since they have the same Reason to
 “ Question the true Meaning of a Place, as they
 “ have to Question, an Inference and Deduction
 “ from it. And this alone may serve to satisfy e-
 “ very Body that this is a Trick, under which
 “ there lies no fair Dealing.

“ But to Answer the Argument to common sa-
 “ tisfaction. 'Tis certain the Soul is a Reasonable
 “ Being, and that the chief Faculty of the Soul,
 “ is to discern the Connexion of one thing with
 “ another, and to draw out such Inferences as flow
 “ from that Connexion. Now, though we are
 “ liable to Mistakes both in our Judgements and
 “ Inferences, yet if we apply the Faculties which
 “ God hath given us, with due Care and applica-
 “ tion, looking up to our Heavenly Father,
 “ through Jesus Christ, upon the Encouragement
 “ ment of his Promise, for the illumination and
 teaching

“ teaching of his Blessed Spirit, whose Office and
 “ Work is to lead into all necessary and saving
 “ Truth In this way we may with certainty
 “ and satisfaction, acquiesce in the result of such
 “ Reasoning under Divine Direction Otherwise,
 “ in the Best use of the Faculties which God hath
 “ given us, waiting upon him according to his
 “ Direction, in a Dependence upon his Influence
 “ and Blessing, we should be still expos’d to de-
 “ structive Falacies and Errors, this would necessarily
 “ reflect on God himself, in making us of such a
 “ Nature as could never be reasonably assured even
 “ of things of the greatest Importance, and Es-
 “ sential and Necessary to our Safety and Blessedness.

“ It must therefore be acknowledg’d, that when
 “ our Minds are prepared in the use of appointed
 “ Means to consider of Divine Matters of the
 “ greatest and necessary Importance, there must
 “ be some way of coming to a certainty: And tho’
 “ we can’t pretend to be Infallible, so as to be a-
 “ bove all Possibility of Mistake, yet we may be
 “ well assured that such Connexions and Inferences
 “ as appear Certain to us, are certain and Infalli-
 “ bly true in themselves. If this be not acknow-
 “ ledg’d, then all our Obligation to believe any
 “ thing in Religion will vanish, as things
 “ we can have no certainty about; and by Con-
 “ sequence are not Oblig’d to yield to them. We
 “ must either Receive with a firm Perswasion what
 “ our Souls present to us as uncontrollably true, or
 “ else we have no Reason to believe there is a God,
 “ or to be Christians.

“ If it be acknowledg’d there is Cause in some
 “ Cases for us to be determin’d by the clear Evi-
 “ dence of Reason in its Judgments and Inferences;
 “ then we have this Truth gained, that our Rea-

“ sons are capable of making true and certain In-
 “ ferences, and that we have good Cause to be de-
 “ termin’d in our Belief of these; And therefore
 “ Inferences from Scripture ought to direct our
 “ Belief. Nor can any thing be pretended against
 “ this, but what must at the same Time, over-
 “ throw all Knowledge and Faith, and turn us
 “ Sceptical to Every Thing.

“ The end and use of Speech and Writing, is
 “ to make known our Thoughts to others. Now
 “ every Man that Speaks Pertinently, as he de-
 “ signs to be understood, so he chooses such expressi-
 “ ons and Arguments as are most proper in order
 “ to it, and the clearer he speaks so much the better.
 “ Hearers also must pass a Judgement on what they
 “ hear and apprehend of Importance. Now the chief
 “ Rule of making a true Judgment, is to see what
 “ Consequences certainly follow on what is laid be-
 “ fore us.

“ No Man says every thing that can be thought
 “ or said to any Point, but only such Things as
 “ may be the Seeds of further Enquiry and Know-
 “ ledge in the Minds of those to whom he Speaks:
 “ And when any thing of great Importance is
 “ Spoken, all Men do naturally consider what
 “ Inferences arise out of what is said by a Necess-
 “ sary Connexion; and if these Deductions be
 “ made with due Care, they are of the same Force,
 “ and must be as true as that from which they are
 “ drawn.

“ These being some of the Laws of Converse,
 “ which every Man of Common Sense must know
 “ to be true: Can any Man think that when
 “ God was revealing, by Men Inspired, his
 “ Counsels to Mankind, in matters that concern’d
 their

“ their Eternal Happiness, he would do it in any
 “ other way, than any Honest Man Speaks to a-
 “ nother, that is, plainly and distinctly.

“ When therefore we apply and use our Facul-
 “ ties aright, joining with an unprejudic'd Desire
 “ and Search for Truth, Earnest Prayers that
 “ God by his Grace may so open our Understand-
 “ ings and present Divine Truths to them, that
 “ we may believe and follow them; we may con-
 “ clude, both from the Nature of our Souls, and
 “ from the Design and End of Divine Revelation,
 “ we may find out the Truth with Certainty and
 “ Satisfaction.

“ 'Tis asked by way of Objection against this.
 “ How comes it then, that there are so many Er-
 “ rors and Divisions *among Christians*? Especially
 “ *those that pretend the greatest acquaintance with*
 “ *the Scriptures*?

“ To this the Answer is obvious. How free
 “ and General is the Offer of Grace in the Gospel,
 “ to lead Men to Holiness, and who can doubt
 “ the sufficiency of that Grace, to make Men
 “ perfect in every good Word and Work. Not-
 “ withstanding which, none can deny the abound-
 “ ing of Sin and Vice in the World. If then
 “ the abounding of Error be alledg'd to prove
 “ that the Gospel does not offer certain ways to
 “ preserve us from it; the abounding of Sin
 “ might be also Pleaded in Proof that there are
 “ no certain ways in the Gospel to avoid it.
 “ Wherefore as the Sins in which Men generally
 “ Live, leave no imputation on the Gospel, as in-
 “ sufficient to Holiness; so neither do the many
 “ Heresies and Schisms among Christians, prove
 F 3 that

“ that the Gospel offers no certain ways of attaining the Knowledge of all Necessary Truth.

“ There is nothing more sure, than that the Scriptures offer us as certain ways of attaining the Knowledge of what is necessary to Salvation, as of doing the Will of God : But as the Depravation of our Natures makes us neglect the Helps towards an Holy Life ; so this together with external Temptations makes us either not to discern Divine Truth, or not to embrace it. Error and Sin are Twins of the same Parents.

“ Man is to Search after Saving Knowledge, as a Rational Being ; and so must make Judgments upon it, and draw Consequences from it ; in which he has the same Reason to be assured, as he has to know the true meaning of Scripture. As therefore he has very good Reason to reject any meaning of a Place of Scripture, from which by a Necessary Consequence great Absurdities and Impossibilities must follow : So also he is to gather such Inferences as flow from a Necessary Connexion with the true meaning of any Place of Scripture.

“ This is a Thing that carries so much Evidence with it, that it seems one of the first Principles and Foundations of all Reasoning : No Proposition can appear to us to be true, but we must also Assent to every other Deduction that is drawn out of it by a certain Inference. If then we can certainly know the true meaning of any place of Scripture, we may, and ought to draw all such Conclusions as follow it with a clear and just Consequence : And if we clearly apprehend the Consequences of any Proposition, we can no more doubt of the Truth of the Consequence, than of the Proposition from whence
“ it

“ it sprung : For if I see the Air full of clear
 “ Daylight, I must certainly conclude the Sun is
 “ risen : And I have the same Assurance about the
 “ one that I have about the other.

“ This matter may be set beyond all Dispute, by
 “ considering the use which we find our Saviour
 “ and the Apostles made of the Old Testament,
 “ which plainly Justifies Scripture Consequences,
 “ and Condemns this Appeal to formal and express
 “ Words of Scripture.

“ I am not Ignorant of the Objection, against
 “ arguing from such Presidents. Namely, That
 “ they were Persons Extraordinary and Infalible
 “ in their Expositions and Reasonings : Whereas
 “ our Understandings are dark, and disorder'd,
 “ and so ought not to pretend to argue as they did.

“ In Answer to this 'tis to be observ'd, that
 “ when any Person Divinely Assisted, has suffi-
 “ ciently prov'd his Inspiration, and upon that
 “ Foot declares any thing in the Name of God, we
 “ are bound to Submit to it. Or if such a Person
 “ by that same Authority offers any Exposition
 “ of Scripture, he is to be believ'd without far-
 “ ther dispute. But when an inspired Person ar-
 “ gues with any, who does not acknowledge his
 “ Inspiration, but is inquiring into it, not being
 “ yet satisfied about it. In that Case any Argu-
 “ ment he offers is to be examin'd by the Force
 “ that is in it, and not by the Authority of him
 “ that uses it. For his Authority being the thing
 “ questioned, if he offers an Argument from any
 “ thing already agreed to, and the Argument be
 “ not Good, it is so far from being the better by the
 “ Authority of him that useth; that it rather
 “ gives just Ground to lessen or suspect his Autho-
 “ rity, who understands a Consequence so ill, as
 “ to use a bad Argument to support it by.

Our

“ Our Saviour proves the Doctrine of the Resurrection against
 “ the * *Sadduces*, not by producing Scripture Words expressly
 “ asserting that Doctrine, but by Scripture Consequence, draw-
 “ ing it from that † Text, *I am the God of Abraham, the God*
 “ *of Isaac, and the God of Jacob* : As God is not the God of the
 “ Dead, but of the Living, therefore *Abraham, Isaac, and Ja-*
 “ *cob*, did Live unto God ; they did so as to their *Souls*, which
 “ are hereby proved to be *distinct* from their Bodies, and capable
 “ of Living after their Separation from their Bodies which was
 “ the chief point in Controversy ; that the Souls of such as Stood
 “ in a special Relation to God, after Death were in a Life
 “ Happiness ; that therefore there should be a Resurrection of
 “ their *Bodies*, as God is not the God of a *Part* only, but of
 “ their *whole Persons*, and would make them Happy in Soul and
 “ Body ; that if *Abraham, Isaac, and Jacob* rise again, so shall
 “ other Men, to whom also the most high is Peculiarly related
 “ as their God : And if the righteous rise again, so shall the
 “ Wicked, and therefore there shall be a Resurrection of the Just
 “ and Unjust.

“ In such a way as this, our Saviour proves a *Fundamental*
 “ Article of *Faith*. Now had the *Present Celebrated Principle*
 “ been of any Force, that we must only Submit to express Words
 “ of Scripture, without being equally Obligated by Scripture Con-
 “ sequence, then certainly our Saviour performed Nothing in
 “ that Argument : For the *Sadduces* might have told him, they
 “ appealed to the Express Words of Scripture. But they under-
 “ stood not these refined Arts, but Submitting to the Evident
 “ Force of Scripture Consequence, were put to Silence, and the
 “ *Multitude were Astonished at his Doctrine*.

“ The Apostles afterwards in obvious Instances took the same
 “ way : Proving by Consequences drawn from Scripture the greatest
 “ and most important Articles of Faith, and herein we Judge
 “ we may with great Satisfaction follow their Example : How
 “ much soever now cry'd down.

What sort of Men they follow who now joyn in that Cry, we
 may sometime or other have Occasion to shew.

In the mean time, I beg your Pardon for the Length of this Let-
 ter in the former Parts, to relieve the Tediouſness of which I
 thought it necessary to make it a Little Longer by the Addition
 of some better Thoughts and Words, than my *own*: here therefore,
 at present I break off, and rest

Your Humble Servant

The Writer of the *Noble Stand*

Daniel Wilcox.

* *Mat.* 21. 31, 32. † *Exod.* 3. 6.

FINIS.

632/78



